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The Note Book of
JOHN SAFFIN
1665—1708

JOHN SAFFIN

His Book

(1665 — 1708)

*A Collection of Various Matters of
Divinity Law & State Affairs
Epitomiz'd Both in Verse
and Prose*

WITH AN INTRODUCTION BY

Caroline Hazard

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Introduction

NOT so very long ago a large, gray gambrel-roofed house stood on the hill overlooking Narragansett bay, and the Saunders town ferry, in the southern part of Rhode Island. Across the islands Newport was plainly visible, and down the west passage white sailed schooners stood out to sea. Generations had come and gone under its spacious roof since the days of its building in 1692.

About the middle of the last century a bright-eyed little girl lived there, and in the long dull days of winter retreated to its spacious garret. Among the old papers stored in it was a folio volume twelve inches high, and seven broad, and nearly an inch thick, filled with the beautiful script of an older day, in which the child, and the clever girl she grew to be, browsed with eager delight. It was truly an epitome "on Divers Subjects as Divinity, Law, History, Arts and Sciences;" with "poeticall fancies." Much of it must have been dull reading for a child, but there was always the possibility of a pleasing diversion, as in the account of the "Morris-Dance of Ten Men of the Welsh-side w^{ch} made up 1000 years, betwixt them. The Fidler, Phillip Squire, and Bess Guinn the Maidmarian were above 100 years apiece."

This and much more of interest was contained in the note book of John Saffin, born in 1632, of a Devonshire family in England, the eldest son of Simon Saffin, merchant of Exeter, and Grace his wife, only daughter of Mr. John Garret of Barnstable.

When ten years old he was in Scituate, Massachusetts, where at the age of twenty-one he was elected a

selectman. He was "very prudent in his carriage, and wary whome he consorted with", a paper drawn up by two of his townsmen records, perhaps with a view to impressing his prospective father-in-law, the worshipful Thomas Willett, a Magistrate of Plymouth, and the first Mayor of New York, whose daughter, Martha, he married in 1658. With this lady he lived happily for twenty years. There were two other marriages, following her death, and that of his second wife, but he still grieves for her:

"I alone

These five & Twenty years left to bemone
my unrepai'd Loss in Her since gone."

Judge Saffin became prominent in affairs in Boston, and later retired to New Bristol where his last years were spent. In Boston he was a deputy to the General Court from 1684 to 1686, Speaker of the House, and one of the Governor's Council. He was also concerned with Indian negotiations. He was the first judge of probate appointed for the newly formed County of Bristol. It was here that he had "leisure to fill that note-book by which we know him most intimately," Esther Bernon Carpenter writes, for she was the little girl whose love for the old book has been its salvation. As an heir to the Willett estate he built the house which for two hundred years stood in Boston Neck, in which Miss Carpenter was born. Her Essay on *John Saffin, his book*, is one of the most important of her *South County Studies*.

Saffin's own introduction to the note book declares that in this Manuscript are promiscuously set down his various readings in Divinity, Law, History, Arts and Sciences—with poetical fancies both in his younger and elder years—"Good verse ought to be Concise and Significant, plaine yet Elegant" he writes. He uses no quotation marks, and it is often difficult to determine

if a memorandum is his own, or taken from another.

Among the subjects of interest Saffin puts Divinity first. He was born under Charles I, and lived through the reign of Charles II, the troublous times of King and Parliament, Oliver Cromwell, William and Mary, and into the reign of Queen Anne, a time which seethed with conflict between Church and State, and was full of controversy. He seems to have been a strong necessitarian. "What I am I must be, and there is no Contending with Invincible Necessity. . . . Tis not for a wise and an honiest man to Expostulate with the Nature of things." These sentences occur in one of the Sundry Readings Epitomised¹ with no indication of the author, who argues "Tis great prudence & peity to be Content with our present condition & with what we Enjoy."

¹ Page 55

The first entry in the book records "That in the Beginning of November Anno 1665 I was joyned to the first Church in Boston. God in mercy make me faithful to his Covenant." A copy of Governor Winthrop's letter from Yarmouth, aboard the *Arabella* April 7th, 1630 follows closely, and is endorsed, "This is A true Copy of a printed paper left by the persons above mentioned for obtaineing of ye prayers of their Brethren in & of the Church of England & the Remove all Suspicions & misconstructions of their Intentions. London, printed for Jn^o Bellaine 1630"

In Massachusetts there were Silenced Ministers, Bishop Laud is quoted, William Penn on *Toleration*, and Bishop Usher's *Sume and Substance of Christian Religion*.² Many ministers seem to have been Saffin's friends—among them the "Most Excellent Super-Eminent and Profound Divine the Rev^d: M^r. Samuel Lee who Expired Some few Days After he was taken Prisoner by the French, as he was goeing to England in Capt. Jn^o Foy's Ship and carried into France on or about the of Ann^o 1691" whose daughter

² Page 144

he married. Abstracts of Sermons are given — reflections on the all sufficient Grace of Christ abound³ and Coleman's *Holy joy* delights him.⁴

Saffin was a judge, and he advises "to Act in the beginning Rather warely to prevent a Mischief; or Inconveniency before it Happen, then Afterward to finde out Remedys to Cure it". But he is very severe on venal lawyers

"... those false devouring Catterpillars
Are of our Treasure their own Pockett fillers

* * *

Some boast they gett Three hundred pounds a year.
For three times more is on those Varlets Spent
Then heretofore maintain'd the Government.⁵

Opinions are quoted as to personal liberty. He had Coke—and a controversy with Gov. Dudley occupies his pen and his mind "It is the bounden Duty of Every One that is really true to the Interest of his Countrey to doe his best Endeavour according to his capacity, to obstruct the Streame of Inovation of the State of things respecting our Libertys both Civill and Sacred." Dudley had "put a Negative on me and other Gentlemen, then legally Chosen Members of her Majestys Council, so as to Incapacitate me of Enjoying the right of an Englishmans Birth in poynt of honour" he writes.⁶ Gov. Dudley apparently had called him Stupid and Superanuated, and Saffin's first remonstrance was written in verse, which he naively explains "there is a far greater liberty and freedome allowed amongst all Civill Nations to them that Poetize."⁷ But Saffin's feelings are too much for him and he concludes

"I find I am by him Ingratefully used
Not onely So, but wretchedly abused;
And this abuse to such a mischief tends,
That all he hath, can never make amends."

³ Page 140

⁴ Page 169

⁵ Page 166

⁶ Page 75

⁷ Page 75

A Last reply to the General Court of the Massachusetts to Joseph Dudley Esq. President, and to his Council 20 May 1686 is given in full⁸ to the effect "That there is no certain Determinate Rule for yo' Administration of Justice, and that w^{ch} is seems to be too Arbitrary", and that subjects are "Abridged of their liberty as Englishmen". This is signed by Edward Rawson Sec. and endorsed "taken by me J. S. then Speaker of the Assembly being passed by the whole Assembly Nemine Contradicente and so Entred of Record."

⁸ Page 159

After this Saffin's letter of congratulation to Gov. Dudley written from Bristol Jan. 22 1704 on his escape from drowning is somewhat satirical. Gov. Dudley was going over the Charles River on the ice, with four horses and a sleigh, accompanied by his wife and daughters, when the ice broke and all the horses falling into the river two of them were drowned, and His Excellency and his family hardly escaped. This

"Speaks to you, in midst of all yo' Glory,
how fraile you are, how weake, how Transitory"⁹

⁹ Page 80

This happened eighteen years after the remonstrance of the General Court, and Saffin is faithful to his duty

"I doe Endeavour allwayes, what I can,
to approve my Self a Reall Englishman".

One of his sentences has its application today—"There is not a more Dangerous, and Dishonourable thing to a Commonwealth than to make laws, and suffer them to lye unprofitably without Execution."¹⁰ One cannot but think that his controversy with Gov. Dudley led to his leaving Boston, and he records "That On the 23th March An^o 1687-8 I landed my Goods & Household Stuff at my house at Boundfield in the Township of Bristol". He began to plant his orchard at Boundfield in 1688 and finished it in 1691.

¹⁰ Page 159

Boundaries in a new country are always troublesome and the rival claims of Massachusetts and Rhode Island to the East side of Narragansett Bay provoke his wrath against

“the dire confusions & Tumultuous Stirs
of the false perfidious vile Rhode Islanders”.

History “a Transparent Mirror wherein we see what hath been Transacted, and done in the world in all Ages and Generations” is the third subject of interest which Saffin mentions, and he has dates from the time of the Flood. In the year 1656 of the creation of the world Noah entered the Ark, and the world was drowned.¹¹ 2942 David was anointed King according to this Chronology, and Christ was born in 3934. Curiously enough the arithmetic of this table would make Jesus sixteen years old disputing with the doctors in 3950, which is the date given for it.

An Epitome of the Reign of the Kings of England begins with a note that the father of Constantine the Great came to England and died at York in 305. Adrian relieved the invasion of the Scots and Picts in 124. Joseph of Arimathæa is reported to have brought the Gospel to England in 35—“w^{ch} was Nine years before the Church of Rome.” Saffin writes. Then begins the table of Kings¹² from William the Conqueror to his last entry of Queen Anne’s coronation, for he died in 1710 four years before the accession of George I which is added to his record.¹³

He has quotations from a *Historia Mundi*¹⁴, from a *Geographical Dictionary*,¹⁵ and “Things Old and New, a book so called.” His Sundry Readings include French history, and the wars of the Roses are summed up,

“The Joyning of the Red-Rose with the White
Hath sett our State into A Damaske Plight.”¹⁶

Family history has a large place in the note book.

¹¹ Page 160

¹² Page 40

¹³ Page 45

¹⁴ Page 154

¹⁵ Page 129

¹⁶ Page 42

The eighth page is headed *New England Anno 1637* and begins with the record of his wife Martha Willett's parents marriage, and her own birth and that of her brothers and sisters, his marriage to his "Dearly Beloved Wife Martha y^e 2^d Daughter to Capt. Tho: Willett" Dec. 3, 1658 and continues with the birth of his eight sons and the death by "that Epidemicall Dis-temper of the small pox" of his wife and five of the eight sons, who lie "Interred in One Tombe att the higher End of the upper Burying place in Boston".

After History Saffin professes his interest in Science. In our modern sense little was known of it in his day, but there was always the science of numbers. A few rules are given¹⁷ one to know the Burden of any ship, with an example of a ship ninety-four feet long, with thirty foot beam and eighteen foot depth—which perhaps shows us a ship of usual size. A rule follows "to know what so many pence a man spends a Day" amounts to in a year. The table begins with three pence, and runs to twelve pence, and ends "So that Six Shillings & 3^d per Diem Amounts in y^e year to £114.00.4". There is also a table of percentage of 1659.¹⁸ From these examples of simple arithmetic he goes to "Artificiall Divination by Number"¹⁹ with an elaborate table of *Angeli*, *Beati*, and others.

The Eclipse of 1681 inspires his verse²⁰

"The Sable Cloudes Encircling Soll about:
The unstring'd Bow, that Phoebus
doth Surmount:"

but it was regarded more as a portent than an astronomical phenomenon.

With Medicine Saffin had more to do, and several pages are filled with "Excellent Receipts for Sundry Diseases."²¹ Some of these seem to proceed upon the theory that the more horrid the ingredients the more

¹⁷ Page 187

¹⁸ Page 171

¹⁹ Page 190

²⁰ Page 189

²¹ Page 50-55

powerful the medicine. Most of them have brandy, or wine or "Syder"; as the drink made with the moss that grows outside of an oyster shell, "that is of a Brownish, and some of a Scarlet Collour". This is to be dried and powdered and added to the liquid and drunk fasting. Another receipt adds the powdered bone from a gammon of bacon to brandy, as a cure for a flux. Tomentilla steeped in brandy, is a receipt from Rev. Samuel Lee for the same trouble. A mutton and chicken broth with pounded almonds is "very Restorative and good against Consumption". These are understandable, but there are others for a witches cauldron.

It is interesting to note that at the end of the receipts comes a summary of a reading—"all our grievances are in Body or mind or both, for Imaginary Evills every man may be his own Physician".

Many pages of the note book are filled with verses "Some of them Saytericall, against proved perversd damnded men; thô the most of them are rather Amorous, or Encomicasticke lines w^{ch} were more agreeable to his Genious."²² And elsewhere "He that would write well in verse," we are told "must observe these rules . . . That it be Eligent, Emphaticall, Metaphoricall: and Historicall; Running in a fluent, & smooth Chancell."²³ These rules he faithfully kept himself. In his Elegies, of which there are many, he not only "drops some abideing, Teares" but for Elegance must "lachrymate."²⁴ It was certainly emphatical

"Here lys the Relicts of a Comely Dame
Of good Descent, and Buttler is her Name
Who Loyall was in four fold Marriage State
Courteous to all, to the poor Compassionate"²⁵

The gods were called upon—as when he supplicates
"Minerva ayd to Daigne,
To screw my Muse up to a Mournfull Straine".

²² Page 2

²³ Page 187

²⁴ Page 92

²⁵ Page 34

He is often historical, recounting the virtues of his subjects as in the case of the Rev. John Wilson, Holy Wilson he is called

“Rejoice Blest Spirit Sing a little higher
Her’s one more added to your Sacred Quire

* * *

Next in Order followes His Charracter
Which is much like him yet falls Short
of what of him I might Report.”²⁶

²⁶ Page 115

The Honorable John Leverett Esquire, late Gov. of his Majesties Colony of Massachusetts in 1678-9 has a long and fulsome Elegy—

“Great Leveret, the Glory of his Race
Whose parts Sublime did rarely fitt him for
The place & Honour of a Senator—”²⁷

²⁷ Page 116

And his verse certainly ran in a smooth channel, a straight and shallow rill, whose banks were enlivened by few flowers of poesy.

But smile as we may, the verses to his wife show a deep devotion, and the lament for Simon—“Simon my son is not” breathe a true feeling. There is an Elegy on that “Profound Divine Mr. Charles Chancey Late President of Hervard Colledge” and other notable men, with acrostics and anagrams written for both men and women in the inflated style of the time.

A long poem called *New England Lamented* occurs twice, with but minor changes. The inhabitants of Boston complain of loss of trade. “Their Ships lye by the walls, with none to tend them.” Country men complain of rates.

“Thy courts New England (some) are meanly fitted
For by the Lawyers they are oft out Witted.”

There were "drunken Sotts
Who spend their money and their time in potts".

The "Female Traine" comes in for censure—and
after a long category of ill

²⁸ 98 and 167 "We therefore shall now for the present Cease
In Evil times the Prudent hold their peace."²⁸

After many of these ten syllable rhyming couplets
suddenly without warning one comes on

²⁹ Page 123 "The Happy Man
How happy is he Born or Taught,
That serveth not anothers will:
Whose Armour is his honiest Thought,
And Sober truth his highest Skill."²⁹

The whole poem is there, the lines somewhat differently placed from the text we know, and a few of the words altered, but the sense and metre are preserved. There is no mention of the author. How did Sir Henry Wottan, who died in 1639, find a place in John Saffin's note book? Was the beautiful poem *The Character of a Happy Life* repeated to him, which would account for the slight discrepancies, or was it copied into one of the News Letters from home? None of the great Elizabethans are mentioned. Sir Walter Raleigh is, but not for his poetry. That Saffin cared for these verses makes a bond to unite us.

³⁰ Page 113 The delight in print was evidently his. Several times the entry occurs—"This is in print" as in the case of the Elegy on Jonothan Mitchell,³⁰ the Rev. John Wilson³¹ and the Elegy on the Hon. John Leverett.³²

³² Page 116 The Elegy on Danforth³³ is marked "This was committed to the press, by his son in law Capt Fran: Foxcraft." A page is missing from the note book, and a long elegy is without caption, but endorsed "This Elegie was put in print by T. Maccarty the great Admirer of

³³ Page 139

his virtues" so that Saffin must have had the pleasure of recognition.

The book is preserved as the gift of Miss Carpenter in the Rhode Island Historical Society, and presents endless problems to the student of Colonial times. I have indicated a few of them. Judge Saffin had some Latin, which he is often at pains to translate, and knew the more familiar classics. President Chancey of Harvard whom he laments was a Cambridge University man; the influence of Cambridge upon its namesake in New England is of interest. Sir Henry Wotton's most famous poem is quoted, with no authority given. But where did the Maxims, seventy-one of them, taken from his Sundry readings—come from?³⁴ How did a good Puritan have the sayings of Pius II?³⁵ He had Coke as a Judge was bound to have, but other opinions and summaries are given. He had books on Divinity. When he began to write the Colony of the Massachusetts Bay was not yet fifty years old. The ships were small in which everything pertaining to civilization had to be transported, and books were heavy. But here was a man of comparatively wide reading, with a mind interested in many subjects. It opens a field of fascinating study.

³⁴ Page 155-8

³⁵ Page 142

And so I have had the note book put in print, keeping the original paging, paragraphing and spelling, that lovers of the former time may enjoy its humors, its quaint philosophy, its flights of poesy, its fruits of ancient usage, its picture of life as it was lived on our own shores in the early days of the country. Such a record will not have a general appeal, but the few people who care for it will cherish it deeply. It is with such a hope that I commend it to the Gentle Reader.

CAROLINE HAZARD

Peace Dale, Rhode Island, 1928

JOHN SAFFIN

His Book

Judge Saffin exercised his liberty as a "Reall Englishman" in his use of the letter "s," both long and short, in such a fashion that there is no telling which style he preferred. His excentricities of spelling have been preserved, but uniformity in printing the letter "s" has been established.

C. H.

J O H N S A F F I N

This Book

contains Miscellanies, or a Collection of various matters
of Divinity Law State affaires Epitomif'd
Both in verse and Prose began
Anno 1665 A d

OR

Here's Miscellanies in this Book comprif'd
of Theologie, Law, History, Epitomif'd:
and various Subjects gather'd, some Dvis'd;
by the Compiler, both in Prose, and verse,
w^{ch} he sometimes did write: sometimes Reherse:
O what a pleasure tis, and Sweet Delight
to read, to Contemplate, and sometimes write:
the Gests of Kings, and Sayings of the wise
that were of yore; the Ancients Mode to guise;
we hereby know the Rise, the fall, the fates:
of Empiers, Kingdoms, Familys, and States:
Converse with Sages, Learn'd Phylosophers,
Historians, Poets, gazeing-Stronomers
and in a word, Extend our Science can
To what was done, Antediluvian.

In this Manuscript is promiseously set down an
Epitomy of various Readings of the Autho^r on Divers
Subjects as Divinity, Law, History, Arts and Sciences,
some of them Poeticall fancies of his own written in

his youth (as well as Elder years) w^{ch} he found Scattered here and there, in loose papers; and as a Diverſion at Leaſure put them as they came to hand into this mixt Medly Some of them Saytericall, againſt provd perverſd damnded men; thô the moſt of them are rather Amorous, or Encomicaſtick lines w^{ch} were more agreeable to his Genious, then the other as may appeer by the Number of them &c.

Good verſe ought to be Concife and Significant, plaine, yet Ellegant.

New England 1665

Memorandum That in the Beginning of November Anno 1665 I was Joyned to the firſt Church in Boſton. God in mercy make me faithfull to his Covenant.

The People of God thô they are accounted by the wicked of the world the very off Scouring of all things, y^e plagues of the Times, and the Troublers of Iſrael; yet they are Indeed the Maine Supporters of the Univerſ, the Chariotts of Iſraell and the Horſmen thereof. They are the onely Jewills, Stars, Suns, Saints, and Angells of the Earth; for their Sakes, and Safty Alone the Sun holds out his glorious, and unwearied courſe, The Earth Springs and is Over Spread with herbes and flowers with ſuch Beauty and Sweetneſs; the Ayre inſpires it lovely and Refreshing Breath; The Great and Reſtleſs Sea keeps within its Bounds; That people, States, and Kingdomes, turn not into Confuſion, war, and Blood And in a word that the world Standeth.

Greatneſs in Scripture Senſe may be Demonſtrated and clearly Underſtood by theſe particulers following of Exellent Learning.

1

2

3

Worldly wealth & Highth of place

Worldly Honour & Nobillity

Worldly Wisdome. Greatness in any of these kinds is rarely Accompynd with goodness according y^t

4
1 Cor 26th

A Schisme must needs be . . . Theirs whose the cause of it is: And he makes the Separation that gives y^e first Just cause thereof. Bishop Laud in his conferences

One of the Seilenc'd Ministers Saith thus of prayer
If thou shouldest withdraw thy Beleife from a Truth Revealed in the Scriptures, thy faith is partiall; So is thy Obedience when a Duty is Declared in y^e Same and is Neglected; so it is when all comes to all, if thou fall-est Short of that Singular, and Necifary Duty of Secret prayer.

One in his farewell Sermon Saith thus I Dare not (not onely for fear of men, But chiefly out of Conscience) I Dare not open my lips to utter one word to Encourage you to faction Schism or any unquietness but with the Apostle I expect you to follow the things that make for peace, and . . . upon God for the mending of what is amiss. But this I must tell you with all that if you do not believe the things that make for Holiness allso you shall never see y^e faces of God with Comfort.

And as for those proud aspireing and false accuseing If a mans Mallicous Voeges, that the Swearers Drunkards whore-masters that are the Sinners and oppress'd of the Nation; and . . .

The Humble Request of his Majestys Loyall Subjects the Governor & Comp^a Late gone for N- England to ye The Rest of their Brethren in & of y^e Church of England

6

Reverend ffathers & Brethren

The generall Rumour of this Sollumne Enterprife

wherein o^r selves wth others, through y^e providence of the Almighty are ingaged, as it may Spare us y^e Labour of imparting the Occation unto you, so it gives us the more Encouragm^t to Strengthen o^r selves by the procurem^t of y^e prayors and Blessing of the Lords faithfull Servants; for w^{ch} Ends wee are bold to have Recourse unto you, as those whom God hath placed nearest his Throne of Mercy; w^{ch} as it affords you y^e more opportunity, so it imposeth y^e greater Bond upon you to Interced for his people in all their straights; Wee becheech you therefore by the mercies of the Lord Iesus Christ to Consider us as your Brethren Standing in very great need of yo^r help And Earnestly imploreing it: And howsoever yo^r Charity may have mett wth some occation of Discouragement through mis Report of our intentions or through Difaffection or Indescretion of some of us, or Rather amongst us: for wee are not of those that Dreame of perfection in this world; yet wee Desire you would be pleased to take notice of the principall & Body of o^r Company as those who Esteem it o^r honour to Call the Church of England from whence we Rife o^r Dear Mother & cannot part from our Native Countrey where Shee Specially Resideth without Much Sadness of heart & many teares in our Eyes & Acknowledging That Such hope & part as we have obtained in y^e common Salvation wee have Received in her bosome & suck't it from her breasts wee beare it not therefore as loathing that milke wherewith wee were nourished there, but blessing God for the parentage And Education as members of the same Body Shall allway Rejoice in her good & unfeinedly greive for any Sorrow that Shall Ever betide her, & whiles we have breath Sincerely Desire And Endeavo^r y^e Continuance & aboundance of her wellfare with y^e Enlargment of her bounds in y^e kingdom of Christ Iesus

Bee pleased therefore Reverend Fathers & Brethren

to help forward this worke now in hands w^{ch} if it prosper you shall be the more glorious, however yo^r Judgment is with y^e Lorde and yo^r Rewards wth your God. It is an usuall & laudable Excersise of yo^r Charity to Commend to y^e prayers of yo^r Congregations y^e Necessitys & Straights of yo^r Neighbours; Doe y^e like for a Church Springing out of yo^r owne bowells. We Conceive much hope y^t this Remembrance of us, if it be frequent & fervent will be A most prosperous glale in our failes & provide such a passage and wellcome for us from y^e God of the whole Earth as both we w^{ch} shall finde it, And yo^r selves wth y^e Rest of o^r friends who shall heare of it, shall be much enlarged to bring in such Dayly Returnes of thanksgivinges, as the Speciall tyes of his providence And goodnes may justly Chalinge at all our hands.

You are not ignorant that the Spirit of God stirred up y^e Apostle Paul to make Continuall mention of y^e Church of Phillippi (w^{ch} was A Colony from Rome) let y^e same Spirit we becheech you put you in mind that are y^e Lords Remembrances to pray for us without Ceasing (who are a weake Colony from yo^r selves) making Continuall Requests for us to God in all yo^r prayers.

What we intreat of you y^t are y^e ministers of God, we allso Crave att the hands of all y^e Rest of o^r brethren that they would at no time forgett us in their privatt sollicitations at y^e throne of Grace.

If any there be who through want of Clear intelligence of o^r Course or tendernefs of Affection toward's us cannot Conceive so well of our way as we Could Desire, we would intreat such not to Despise us nor to desert us in their prayers & Affections: but to Consider Rather that They are so much y^e more bound to Excersise y^e bowells of their compassion towards us, Re-

membering allway that both nature & grace Doth Ever binde us to Releive & Rescue wth o^r uttmost & Speediest power such as are Dear unto us, when we Conceive them to be running uncomfortable Hazzards. What goodnes you shall Extend to us in this or any other Christian kindenes we yo^r Brethren in Christ Jesus Shall labour to Repay in what Duty we are or shall be able to p^rforme And promiseing so far as God shall Enable us to give him no Rest on yo^r behalves, wishing o^r heads & hearts may be as fountaines of teares for yo^r Everlasting wellfare when we shall be in our poore Cottages in the Wilderネス over shaddowed wth y^e Spirit of Supplycation, through the manifold Necessitys & tribulations w^{ch} may not alltogether unexpectedly, nor we hope unprofitably befall us And so Commending you to y^e grace of God in Christ we shall Ever Rest.

*ffrom Yarmouth aboard
the Arabella Aprill 7th 1630*

Jn^o Winthrope Govre
Charles ffinnes
George Phillips
&c.

*Your Assured friends
And Brethren*

Richard Saltonstall
Isaac Johnson
Thomas Dueley
Wm Coddington

This is A true Copy of a printed paper left by the persons above mentioned for the obtaineing of ye prayers of their Brethren in & of the Church of England & the Remove all Suspitions & misconstructions of their Intentions.

London printed for Jn^o Bellaine 1630

It is Storied that when Maxemillian the Second was Chosen Emprour of Garminy at ffrankford Abram Soliman The Great Turks Ambaffado^r being present & observed that many great Princis did attend the Emperour that Day, and being told that some of

them could of themselves raise an Army to Oppose the Turke the said Ambassado^r Smileing said That the Minds, Councils of and Actions of the Germans were like A Beast with many heads, and Tayles, who being necessitated to goe through A Hedge Every Head seeking a Severall hole to pass thru: hindred the whole Body; But his Master Solemon was like a Beast with many Tayles but One Head &c. So that the Name of Cefar onely Remaines but the Majesty is gone.

It is Reported for a Certaine Truth that in Cornwall there is a great famous stone called Maine amber somewhat Distant from a small Town called Pensans, that stone thô it be as Bigg as a Rock, and that a Multitude of Men cannot Carry it away yet one may Stirr and move it Sensibly with his little finger.

There was a Morris-Dance of Ten Men of the Welsh-side w^{ch} made up 1000 years, betwixt them, one making up what another wanted of 100—The Fidler Phillip Squire, and Befs Guinn the Maidmarian were above 100 years apiece.

NEW ENGLAND ANNO 1637

8

In the year of our Lord one thousand six hundred thirty Seven Mary Willett Daughter to Capt. Tho: Willett & Mary his Wife Daughter to M^r Jn^o Brown was Borne in Plymouth on y^e tenth Day of November they fd Capt Willett & Mary Brown haveing been Married on the 6th July 1636.

Anno 1639. on the sixth Day of August Capt. Willetts Second Daughter Martha was Borne in Plymouth.

Anno 1641. on the twenty-first Day of August Jn^o Willett Eldest Son to fd Capt. Willett was Born in Plymouth.

1637
9th Nov^{br}
Mary W.
Born

1639 Augst 6th
Martha Willett
was born
1641 Jn^o
Willett was
born the
first Augst

1643 4th May
Sarah Willett
was Born
1644 2nd Xcem-
ber Rebec:
was Born
1646 1st
October Tho:
Willett was
Born

Ester

James

Hezekiah

David

Andrew

Sam^{ll}

Anno 1643. on the fourth Day of May Sarah Willett was Borne allfo in Plymouth.

Anno 1644. on the Second Day of December Rebeckah Willett was Borne in Plymouth.

Anno 1646. on the first Day of October Thomas Willett y^e Second son to Capt Willett & Mary his wife, was Born in Plym^o.

Anno 1648. on the tenth of July Esther Willett was born

Anno 1649. on the twenty third Day of November James Willett was Born in Plymouth Aforefaid.

Anno 1651. on the Seventeenth Day of November Hezekiah Willett was Born in Plymouth.

Anno 1654. on y^e first of Novemb^r David Willett was born.

Anno 1655. on the fifth of October Andrew Willett was Borne in Plymouth and Dep^{td} this Life the 6 of Aprill 1712 and in the 57 yeare of his Age.

Anno 1658. on the twenty seventh Day of October Samuel Willett the youngest son to Capt Tho: Willett And Mary his fd Wife was Born in Plymouth aforefaid.

Anno 1669 on the Eighth Day of January my Hon^{ed} Mother in law Mrs Mary Willett, first wife to Capt Thomas Willett Deceased, and was buried in the usuall buriall place by her ffather M^r Jn^o Brown & other Relations upon a little hill in Swansey being in their owne land Anno 1674 on the 4th Day of August My Hon^{ed} ffather-in law the worshipfull Capt Thomas Willett Esq^r Deceased and was buried in the same place in Swansey being Anno 1675 My Grand Mother Brown Departed this life on the 27th 1673 in the good old age of about Ninety Six years. This was taken out of my pockett Book some time since.

NEW ENGLAND ANNO 1658

9

1658

In the Year of o^r Lord one thousand Six Hundred

fifty Eight on the third Day of December (being fryday) I Jn^o Saffin Eldest Son to Simon Saffin of the City of Exceter Merchant, by Grace his Wife onely Daughter to M^r Jn^o Garrett sometime of Barnestable in y^e County of Devon; was in or about the 26th year of my age Married to my Dearly Beloved Wife Martha y^e 2^d Daughter to Capt Tho: Willett, at Plymouth in N— England; By M^r William Collier one of the Magistrates.

Anno 1659. on the thirteenth Day of September between twelve & one of the Clock my said Wife Martha through y^e goodnes of God was Delivered of her first born son John in the town of Boston in New England.

Jn^o 1
1659
John 1

Anno 1661. on Monday y^e ffourteenth Day of Aprill about seven A clock in the morning, my second son John was Born in Boston by my said Wife.

1661
Jn^o 2
John 2

Anno 1663. on fryday y^e Eighteenth Day of March, between two & three A clock in the morning my Dear Wife Martha was Delivered of her third son Thomas in Boston.

1663
Thomas

Anno 1666. on Satuerday y^e ffourteenth Day of Aprill about two of the Clock afternoon my Son Simon was born in Boston.

1666
Simon

Anno 1667. on thurfdays at Night between twelve & one o clock the thirtyth Day of January my fifth Son Josiah was Born in Boston.

1667
Josiah

Anno 1669. on Wedensday y^e second Day of february about halfe an hour past Eleven at Night my Dear Wife Martha was delivered of her sixth son Named Joseph in Boston.

1669
Joseph

My said Son Joseph Deceased on y^e 5th Sept 1676 being tuesday.

1676

Anno 1672. on y^e Day of My Wife Martha Was Delivered of her Seventh Son Benjamin somewhat Before her time occationed by a fall in a fainting fitt

1672
Benjamin

as she was going to Meeting wth her Mayd Betty on a Sabath day the fd Child lived about thirty hours then Dyed and was buried In Bof-ton. fee y^e Towne Record.

1676
Joseph 2^d

Anno 1676 on Wedensday the 24th Day of January my wife Martha was Delivered of her Eighth fon Named Joseph about fix weekes before her time, in the town of Bof-ton.

Anno 1678 My Sweet Son Simon after 17 Dayes sicknefs Deceased by that Epidemicall Distemper of the small pox (I being then sick of y^e fame defease on the 23th Day of November.

On the 9th Day of December following my Beloved Son John Dyed of the fame Defease being my second born fon & now the Eldest above 16 years old.

1678
Martha

On Wedensday about midnight the 11th Day of December My thrice Dearly Beloved Confort Departed this life after Eleven Dayes Sicknefs of that Deadly Difease of y^e Small pox all w^{ch} hath tended to my allmost insuportable grief After the enjoyment of her my Sweet Martha 20 years.

10

NEW ENGLAND ANNO 1678

And Now alas! there Lyes Interred in One Tombe att the higher End of the upper Burying place in Bof-ton my Dear Wife Martha Saffin & five of the Eight Sons She bare unto me. Namely my Son John y^e first who Dyed on the tenth Day of December 1661 wⁿ he was upwards of two years old a faire Comely & towardly Child and sensible unto his Last

Next to him my Son Benjamin Dyed an Infant that lived but about 30 hours the 16th Day of June 1672

Next to him my Son Joseph Deceased of a ffux when he was about seven years old, A Brave Comely And

Every way beautifull, & as witty & towardly a Child
as one Shall see Amongst A thousand

Next to him my Son Simon Dyed of that mortall
and most Epidemicall Defease of the small pox who
was also faire haire comely youth, had attained to a
good Degree of Gramar, and almost a Nonesuch for
a Naturall veine & fancy of Limning where in he did
super Excell, to y^e Admiration of all y^t saw him

And *Next* to him my Eldest though second Born
son John who was the Darling of his time here for
witt & learning and a sweet behaviour amongst all
sorts of persons of good Repute that had any knowl-
edge of him & had perforce in the College for his
parts and learning above Thirteen of y^e Classes being y^e
head of all them y^t were Contemporays with him;
But God took him also away by Death with the same
Desease of y^e small pox to my amazeing grieve at y^e
loss of him and so many in so short a time.

1678
Decber

Memorandum That On the 23th March An^o 168⁷/₈
I landed my Goods & Household Stuff at my house
att Boundfield in the Township of Bristol

168⁸/₇
March 23th

That in the Month of March 1688 I began to plant
my Orchard at Boundfield and finished it in 1691

1688
1691

Martha Saffin

Anagr: { 1 In hart am Saff
 2 Ah! firm an fast

In hart am Saff ha firm and fast
To my Beloved to my Last

or

Am Safe in heart, ah firm and fast
To my Beloved to my Last

Hereffollowesa Copie of an Epistle Concerning Jesus Christ taken out of Humane history by which may appear that the Heathen Did acknowledg Christ (though they Did not believe on him) & in Their Histories make mention of him w^{ch} is Consentanious to the verity of The holy Scriptures.

In the Dayes of Tiberius Cesar the Empero^r as y^e Governo^r of Sundry Provinces under the Senate & People of Rome use to Advertise the Senate of such Names as Chanced in Divers Countreys Publius Censulus being at that time President in Judea wrott an Epistle to the Senate of Rome the words whereof are these.

There Appeared in these our Dayes A Man of great vertue Named Jesus Christ who is yet liveing amongst us, and of the Gentiles accepted as a Prophett of truth but his owne Deciples called him the son of God, he Raised the Dead cured all maner of Deseases; A Man of stature some what tall and Comely, with A very Reverend Countenance such as the beholders may both Love and feare his haire of the Collour of a Philbird full Ripe and plaine allmost downe to his Eares from his Eares Downward somewhat Curled & more greyant of Collour waveing about his shoulders in the midst of his head goeth a seame or partition of his haire After the maner of the Nazarits his forehead very plaine and smooth, his face without Spott, or wrinkle beautified with Red. his Nose & mouth so formed as Nothing could be Reprehended his Beard somewhat thick agreeable in Collour to the haire of his head, not of any great length but forked in the midst, of an Innocent look, his Eyes grey and quick in Reproving his voice terrible in Admonishing Courteous and faire spoken pleasant in speech mixed

with gravity it cannot be Remembered that any have seen him Laugh, but many have seen him weep; in proportion of Body well shaped & straight his hands and Arms right Delectable to behold in speaking very temperate modest and wise A Man for his Singular Beauty surpassing the Children of Men.

Subscribed Publius Sentullus his Epistle to the Senate & People of Rome when he was Governo^r In Judea.

Copia

NEW ENGLAND ANNO 1676

12

Much Honrd S^r The multiplicity of those Imergent Affayres that are Dayly pressing upon yo^r Hon^r is such y^t that a fitt Oppertunity of any Speech in privett with you is Rarely to be obtained; and therefore I p^rsume upon yo^r favo^r to make this Application to yo^r Hon^r there unto p^rsent you wth a few things in writeing w^{ch} in my weake Apprehension may tend to the peace & wellfare both of Church and Commonwealth.

S^r the matter is Concerning that unhappy Difference & missunderstanding &c this Letter is since Transcribed in folio amongst other things of that Nature &c.

Memorandum Anno 1680

On the fourth Day of June I was married to my Beloved Wife Mrs Eliz^a Lidgett By the Wo^rppfull Joseph Dudley Esq^r in the Town of Boston.

1680
June 4

And of the 1st Novemb^r 1687 my said Wife Departed this Life after she had been sundry years Bedrid, and some part there of Distracted, but came to her self againe, before shee Dyed.

1687
9br 1

1688
November 16

Memorandum Anno Dom: 1688 Nov^{ber} the 16th

That I was againe Married To my Dear Wife Rebecca Lee Daughter to the Rev^d: M^r Sam^{ll}: Lee (now Minister in Bristol) by the Rev^d: M^r Sam^{ll}: Angier Minister of Rehoboth.

1691

Memorandum That on the Day of 1691 Mr Sam^{ll} Lee my Hon^{ed}: Father Embarked for England in the Ship

Capt: Jn^o Foy Comand^r.

That the Said Ship was taken by the ffrench, and carried into France where that Eminent Divine Breathed his Last, and there Buried to the great and Irreparable Lofs of the whole family: and a univerfity of Learning.

13

AN ELEGIE ON THAT PROFOUND DIVINE M^R CHARLES
CHANCEY LATE PRESIDENT OF HERVARD
COLLEDGE IN N- ENGLAND.

1671

Great Chancey's gone, his Terren part is Dead
The Prophets Master's taken from their Head
Then marvell not to see this mournfull guise
Wringing of hands, and tear bedewed Eyes:
That Soll, and Luna and the fermament
Seeme to Instruct us how we Should Lament.
But rather wonder we Should want the Sence
Of Our great Lofs in his Departure hence
To speake his praises due: or to sett forth
His true Desert, his rare Transcendent worth
Is not my Taske; my muse durst not aspire
To hold a limb to his Saraffick fire;
Whose Sublime Parts, and Inellects profound:

High raised fancy, and his Judgment Sound:
 Did out doe Fame; and his Converse with Heaven:
 Might fittly place him one with Christs Eleven.

Epitaph

Here lyes a worthy who did Erft inherit
 A liberall portion of Elijah's Spirit
 Chancey the School-man: Great Divine whose fame
 Firft took its Rife, and from Grand Cambridg came
 Who in his pregnant Braine was wont to carrie
 Arts Master-pieces like a liberarie.

Anag: { Grace Ellsworth } alias—Saffin
 { Sel grace worth }

Sel grace worth money; more worth one little graine
 then all the Incomes of the King of Spaine:
 yea the whole world: fince greateft Monarchs high
 with all their wealth, the leaft graine cannot buy.
 Then furely you were here Exceeding Rich,
 That of free Grace you truly own'd fo much,
 Yet tis no wonder, fince you Ere did love
 that grace God gave you Ever to Improve:
 to beft advantage, fo that many a year,
 you did improve your Gracious Talent here;
 in ufe of meanes you Dayly did frequent
 unto Gods Glory, and your Soules Content.
 Cherifh That Heaven-born Soul of yours, did allways
 with the fathings of Gods houfe w^{ch} made it florifh
 Like a green Bay Tree: w^{ch} was ne'r beguild
 of its due moyfture: Since you from a Child
 did know the Holy Scripture: in that Station
 Learnd't that, which made you wife unto Salvation.
 Nor did you onely tread Gods holy ways:
 Juft in the prime, and morning of yo^r Dayes;
 But alfo perfever'd; being truly Sage
 did bring forth fruit to God in your Old age.

An elegie on
 his Dear and
 truly pious
 Mother Mrs
 Grace Saffin
 alias Ellsworth
 who Departed
 this life in
 London in a
 good old age.
 Anno

So that this Honour's your undoubted Due,
of being a young Saint, and an Old one too.

14

OF CLIMACTERICALL YEARS

A climactericall year is every Seventh year at w^{ch} time the Course of the Planetts return to Saturn who is co^monly Cruell and Noyfom to us; But Seven times Seven, and Especially Nine times Seven w^{ch} is 63 are mo^st fatall, Even as Luna w^{ch} is the neare^st Planett to us, and Swiftest of Course passeth almost Every Seventh Day into the Contrary Sign of the same quallity from whence She came forth, and thence proceed the Crittical Days: So Saturn w^{ch} is the Planett farthest from us, and Slowest of Course (Resting in one Signe as many yeares as the Moon doth Days) bringeth These Climactericall years as 7 : 14 : 21 : 28 : 35 : 42 : 49 : 56 : 63 : 70 : 77 : 84 : 91 : &c.

Aulius Gellius Reporteth that the Emperour Octavian wrott a Letter to his Step-Son via Rejoice with me my Son for I have now past over y^t deadly year and Enemy to Old age, Sixty Three.

The Critticall Days are.

The 1: & 7: of January	The 10: & 13: of July
The 3: & 4: of February	The 1: & 2: of August
The 1: & 4: of March	The 3: & 10: of Septem ^{ber}
The 8: & 10: of April	The 3 & 10 of October
The 3: & 7: of May	The 3 & 5 of Novem ^{ber}
The 10: & 15: of June	The 7. & 10 of Decem ^{ber}

The Predominence of the Humours

Every Humour Reigneth Six hours.

Blood is Predominant from Nine in the Night, till
Three a Clock in the Morning

Coller from 3 in y^e Morning till Nine a clock.

Melancholy Ruleth from 9 a clock in the Morning till Three in the Afternoon.

Fleam Governs from 3 — In the Evening till Nine a Clock at Night, so that Fleam and Melancholy Reign at Night, & Blood & Coller in the Daytime. Allso Blood hath his Dominion in the Spring, Coller in the Summer, Melancholy in Autumne, fleam in the Winter.

Hence Note that if you fall into a Disease, mark well the hour when it begins: and the Humour then Reigning the better to find A Remedy. To Conclude consider the Critticall Days in w^{ch} are great Alterations Either towards the Recovery, or yo^r farther Sicknes; most comonly the Critticall Days happen the 7 : 14 . 21 . or 28 from the Beginning of yo^r Sicknes. Notwithstanding according to the Course of the Moon the 4th Day, the 11 : 17 & 24th Day from the beginning of yo^r Sicknes will foretell you whether you shall amend or grow worfe &c.

DIVERS READINGS ON VARIOUS SUBJECTS.

15

It was the Speech of A great Moralift that Let any man p^rsent me (Saith he) the most Excellent and Blameless Action, yet I will (if I please) Oppose it with the Imputation of so vicious and Bad Intentions, all w^{ch} Shall Carry a face of Likelihoods

Government is the Prop & Pillar of all States & Kingdomes, the Cement, and Soul of Humane Affaires, the Life of Society and Order, the very Vitall Spirit whereby so many Millions of men doe Breath: the life of Comfort and peace, and by w^{ch} the whole Nature of things subsist.

It is concluded by Divines that after the flood men

living five or Six Hundred years One might see one Hundred Thousand Persons of his Posterity, over whom he Exercised both Paternall, and Regall Authority and Sovereign Power.

A Coward Saith A Divine is a Slave to his Superiours, a fellow Fool to his Equalls, A Tyrant to his Inferiours, A Wind Mill to Popular Breath, being not able to any of these to say so much as No.

Hee that (tho meanly Descended Enables his family by his personall worth and Excellency is far more Honourable then he that (being Nobly Born) Blemisheth his own house by fordid practices and Stupid Debauchery.

It is A Maxime in Humane Policy, that it is not Safe Suddenly to Reverse Transactions of State, tho Tainted wth manifest Impressions of Error.

As Honesty is the best Policy, Even so is Christianity the Highest Nobility; for to be well Descended, and live like a Humane Beast, is a Notorious Blemish to a Noble family.

He is more truly Noble who by his Reall Innate and Acquired Worth hath Embellished his family, than him that Derives his Extraction from The Race of kings yet Degenerates from his Ancestors.

Never came any Man to an High Place Wrongfully & unworthily but he Exercised his Power Wickedly and unjustly.

Generous and Noble Spirited Parents doe ordinarily Begett the like Children. as saith The Poet

*Strong men from Strong their Native Strength doe
Gather
Both Bull, and Horse, take Spirit from their
father.*

Nothing can be so odious to A Brave Spirit as Ingratitude There are two sorts of Professions that are little Regarded or Remembred but in time of Extremity viz Soulders & Physicians; and it is a Crime of Mankind onely to vallue them of whom they have present Need.

The House of Austria is Deemed one of the most Ancient and Noble families in all Europ, from whence hath sprang successively Thirteen Emperours of Germany.

*An Epitaph on that Eminent and truly pious Materon
Mrs Mary Willett wife to the Worppfull Thomas Willett
Esq^r, who Departed this Life on the Eighth Day of Jan-
uary 1669*

16

Here lyes the Peereles Parragon of fame
Mary (the vertuous) Willett is her Name:
whose true Deferts to Shew, Requires a Straine
proceeding from a Helliconian Braine.
both grace and Beauty in her face did shine,
Enthron'd in Majesty almost Divine:
Which mix't with mildness, did the more Advance
The lovely Splendour of her Countenance.
had She liv'd in the Days of yore when such,
who ne'r Excell'd in vertue half so much:
She would have been above them sett on hie,
And been Adored as A Deitie;
yea Venus, Pallas, Diana, and the Graces:
Compar'd with her, should all have lost their
places

And all those Temples for them richly Stated,
Should to her Honour have been Dedicated.
But now She's Parradiz'd Tryumphantly,
Where She shall live unto Eternity.

*An Epitaph on his truly loveing and Dearly beloved
Wife Martha Saffin who Departed this Life on the Elev-
enth Day of December 1678*

Here lyes the Dear Companion of his life,
To whom Twenty years God gave her as a Wife;
Nigh ffourty years She liv'd, did not fullfill it,
Was Second Daughter to Renowned Willett.
Her Name is Martha Saffin, which she hath
Deriv'd from him who wrott this Epitaph.
Her rare Endowments can't be here Express't,
But written are allmost in Every Breast,
So let her Rest, untill her Saviour Dear,
To call her hence shall in the Clouds Appear.

on the Tombe-side

Here lyes the Mother and her Sons, even five,
Most lovely to behold, when all alive.
Since her Interment there were two Sons more
layd with her,
in the same Tombe to wit Josiah, & Joseph the
second.

17

ANOTHER ON HIS DEAR MARTHA

Here lyes a Lovely Dame scarce had her Peer
For true Affection to her Husband Dear
Her ffourtieth year She saw but did not fill it
Was Second Daughter unto Captaine Willett
In Splendid Beauty She did much Excell
But the Small Pox, did it, and her Expell.
Zealously Pious, Sweet in Converstion

And did Excell in Childrens Education
 Good to the poor Comiferated all
 That were Afflicted, whether great or Small
 Liv'd Twenty years a Wife, belov'd Desir'd
 And for her true Perfections much Admir'd
 Thus liv'd this Dame, and thus she Dy'd whom all
 That knew her worth did Martha Saffin call,
 She sleeps in JESUS in this Tomb profound
 Till HE shall raise Her at last Trumpets found.

*A lamentation on my Dear Son Simon who dyed of the
 Small pox on the 23 November 1678*

Simon my son, son of my Nuptiall knott
 ah! Simon's gone, Simon my son is not
 whose Heaven-born Soul in full ripe fruit appears
 wherein he liv'd an age above his years.
 whose pregnant witt, quick Genius, parts sublime
 facill'd his Books, made him Pernaflus clime
 and Dare Apelles so were he alive
 Who best should . . . or Rarest piece contrive
 He unappall'd with humble Confidence
 could to's Superiours speak without Offence
 So free and unconcern'd as one had been
 conversing with his Equalls Dayly seen
 his Towering Fancy, and his quaint invention
 Excell'd most of his Standing and pretention
 Lovely in's features his Complection fair
 of comely Jeasture, flaxen was his haire
 But that which Crowneth all the Rest
 In his own language better is Exprest.

When he was going on in the Thirteenth year of
 his life he was in the month of November vissited with
 that fore and then Epidemicall Distemper of the small
 pox, and haveing very patiently layen under Burthen
 thereof about 15 Days (all hopes of his recovery being

all most gone) Doct^{er} Cook (who was his Physician) came to him and asked him how he did, Simon answered never better in all my life. Doct^{er} How so Simon. Simon why Because I shall be blessed to all Eternity. The Doct^{er} (thinkeing he might be in a Dilerium) Replyed But Simon how do you know you shall be blessed to all Eternity. Simon. Jesus Christ hath told me so, and I Dare not but beleive him, the like and more he said to the same purpose he said to Mr Willard the Minister who came after and often to see him. And so he went on & continued with Soul-Ravishing Expressions till his Speech faild him to the Comfort and Admiration of all that heard him, and

[written in margin]

on the 23th of November 1678 he went Tryumphantly to Heaven. He allso often said Mother Brother John, come away make hast adding, that they must follow, and that Mr Thatcher did look and waite for . . . and that there was Room Enough for them all in Heaven.

18

*An Epitaph on the Wo^{pp}full Thomas Willett Esq^r
who Deceased on the of June 1674*

This was
written out of
place the copie
being
mislay'd.

Here lyes Grave Willett whose good Name
Did mount upon the wings of fame
Who into place did not Intrude
(A Star of the first Magnitude)
But's prudence, piety, and Zeale
ffor God in Church, and co^mon weale
His reall worth, and Generous Spirit
Which constantly he did Inherit
His Hospitallity and Love
Courteous Behaviour like a Dove
Made roome for him that all did see
He had Attain'd to the first Three

But now He's gone to his Long home
 And taken from the ill to come
 Liv'd here Desir'd, Lamented Dy'd
 Is with his Saviour Glorified.

*Upon the Death of his much Esteemed friend Mr Jn^o
 Saffin Jun^r. who Expired on the Nineth of Decemb^r 1678.*

Awake Sound Sleeper! hark, what Dismall knells,
 Arrests thy drowsie fences, and compells,
 Unbiden Tears to flow, from such a Source
 As doth deny Nature her freer Course.
 Ah me! to well I know, my Dearest friend,
 In whom my Joyes did terminate & End,
 Hath payd to Death her Dues; Thus God De-
 crees,

To some their minutes to other some Degrees.
 So Irriversible is this our Doome,
 That in our Loftiest hopes we find our Tombe!
 Death rangeth here and there and Nips those Buds
 Who might have prov'd worthy, Thrice worthy
 Studs,

In this our Zion but what shall we say
 Sculls of all Sizes lye in Golgotha.
 Ascend Mount Calvery, and ther you'll see
 To young and Old Deaths Equall Destinye.
 The Rich as well as poor, the low and high,
 At last their Nebo must Ascend to Dye.
 To all God grants their Tallents; some wth ill
 ffraught doelive whilest they their measures fill.
 Others (to whom the Largefs of Gods grace
 Makes sedulous) Employ their time apace

Rightly

Rightly improve their towne; Denizon'd then,
 Cittizens of the New Jerufalem

*Adorn'd

Even such an One we mourne; for many years
 This justly claimes the Tribute of our Tears
 Call me some Curious Painter whose rare art
 In due proportion can Limne Every part,
 Exactly well, then (Sirs) where will you find,
 Another like Endow'd* with such a Mind
 Bigge with Endowments fraught with Learning fo
 As did the Bancks of Nature overflow,
 Nature to few so kind, yet here we see
 Nature Intended Partiall to bee
 And must such thriving in plants thus hurled be
 Into the Caverns of Oblivitye,
 Yes, yes they must we see the Sacred vanne,
 By laws more sure than Mede or Persian,
 Doth part the Soul & body and Comands
 Them listd Souldiers to Deaths Numerous
 Bands;
 And thus Deprives us by a just Decree
 Of great Supporters in our Miserie.
 Unto the Potter then shall viler clay
 Aske reasons of it's fformer, shall man gainefay
 Or yet Demand a reason of his God
 For takeing in his hand his Scourging Rod,
 Rather be silent seing God so Comands,
 Better then in our own, when in God's hands
 Had I Witts Monopoly; would some kind Muse
 Into my Cloudy Fancy skill infuse
 By lofty Straines I'd raise his fame so high
 As is his Heaven-born Soul's filicity
 But ah! my Simple muse, what flattering smile,
 Drawn from Apollo's face could so beguile,
 Thy feeble hopes to think thou couldst acquitt
 What's Due unto his Learning, vertue Witt;
 Rather Adjourn thy grief Suprefs this payne
 And labour Earnestly for to Constraine
 Those that Esteem him to sitt down with thee

And strive to weep him forth an Elegie
 And softly whisper those that yet Survive
 Though John & Martha're Dead yet God's alive.

Ah te mea si partem anime rapit, Horat.
 Maturior vis, quid moror alterna. ad Meunatem
 Sic flevit
 Grindall Rawson

My Dear Son John's deceas'd ah! gone from
 hence

Son of my Joy, my Strength, my Excellence
 Thô the second Son, the Eldest that furviv'd
 and had allmost to feventeen years ariv'd
 who in the Colledge Chief of Thirteen was
 that then were Entered Members of his Clafs
 ah! he is not but gone to take his Right
 of Heritance among the Saints in Light.

a brief Elegie
 on my Dear
 Son John
 the second
 of that name
 of mine

*Part of A Prophesie w^{ch} hath been in Manuscript in the
 Lord Powis his family about 60 years*

About the time when One shall be
 Joyned unto two times Three
 And 4 times 10 wth 4 times two
 Amongest us shall be great adoe
 An Eagles Head that time shall fall
 Scattered will be Her young ones all
 Then shall a Cipher Swell full great
 His Name one Hundred takes the seat
 and shall doe Mighty things before
 He is removed off the shore
 But ten times 4 with 3 times 6
 Doth in another world infix (1658)
 Then quickly after you shall Spie
 The Eagle back againe to fly
 And shall himself bedeck againe

20

tis now about
 70 years
 since

With feathers of his ffathers Traine
 Till heavy times shall make men fay
 Offrines alas, & well a day
 And with that day a Death might find
 For some thing troubles fore their mind
 Then after all a Cloud shall come
 And allmost Darken Quite the Sun
 And in that time shall actions bee
 Chiefly carried on by three
 The Crofs, the Surplice & the Crown
 Great treachery & blood shed then
 Shall Sweep away great Store of men
 The Lyon and blue flower shall seek
 Quite to Destroy Heretick-Sheep
 And England shall be hard bestead
 Before the Miter hence be Rid
 Falso Ireland contrives our woe
 But Zealous Scotland doth not fo
 Begin againe at one and Six
 And ten times Seven begin these Tricks (1677)
 And for a time shall last fullfore
 Till you may Number One & Four — 1682
 And for ffour more it shall abate
 to wellcome in a Happie State
 Then better Every Day shall bee
 But no more king in England see.
 When 8 times 8 & 3 times 3.
 With Six & one shall joyned bee
 Then shall a Sacrificed &
 In Dust shall Lye that Arant Whore
 And all her Bratts turn'd out of Door.
 J. R. shall into Sadle Stride
 And furiously to Rome shall Ride
 His Principles no longer hide
 The Pope shall have a fatall fall
 And never more trouble White Hall

Nor Englands people more Enthraule

But

But he that Chanceth to Survive
To see the year of Eighty five
Shall see this Land begin to Thrive
O England wonders w^{ch} have never been
Three Queens in England shortly shall be seen
Two Dukes shall highly for the Crown contend
Each shall bring Englands Monarchy to End
Bishops shall fall into Contempt & Scorn
And Gospell Angels shall our Church Adorn
If any aske how this shall come to pass
The ffox shall Ride the Goose, the Goose the Afs.

21

An Acrostick on Mrs Elizabeth Hull

Elustrious Dame whose vertues rare doe shine
Like Phoebus faire in her Mirridian line
I one doth thee favour for me think I see
Zealous Dame Nature hath Adorned thee
Above the Nimphs, in fair & comely feature
Beautious-Sweet-Smileing & Heart-moveing Creature
Ere may you prosper, may Great Juno pleasure
Thee with High honour & with boundless Treasure
Heavens give thee Sweet content, when heart & hands
Hymen Shall Joyn in Sacred Nuptiall Bands
Venus, & Vesta then shall with the Graces
Lead hand in hand to Crown thy Dear Embraces.

J. S.

*One presenting a rare Book to Madame Hull Sen^r:
his Vallintine*

Here's Witts Extraction Morall & Divine
Presented to you, by your Vallintine
Here's Florid Language Suiting well yo^r Straine

The Pallas of a Rare Mercurian Braine
 Appollo's Darlings & the Hesperedes
 Doe with the Graces joyntly seeke to please
 Your Towering fancy & Ingenious Spirit
 You by the favour of the Gods Inherit
 And I in Honour of my Vallintine
 Leave Her Devoted at Minerva's Shrine

J. S.

22

AN ACROSTICK ON MRS. WINIFRET GRIFFIN

Within the Casket of thy Coelick Breast,
 Inclof'd is vertue like the Phenix Nest.
 Nor can the merits of A Noble mind,
 Invested be, with one more true and kind.
 Fair Venus, & Minerva, both combine:
 Resplendently, to make their Graces shine:
 Each in her proper Station; Witt, & Beauty
 Take Thee for Mistris out of Bounden duty.
 Great are Joves favours on thee passing Sence
 Rare Master-piece of Natures Excellence.
 Juno confer on Thee out of her Treasure,
 Fresh new Supplys of riches, Honour, Pleasure:
 Firme to Abide, may Hymen give consent,
 In Nuptiall State, to Crown Thee with content:
 N'ere may those Joys abate, and then Endeavour
 in your own Cupidons to live forever

J. S.

An Acrostick on Mrs Lettice Corbin

Like to Aurora's Splendor in the morn,
 Even so thy Beauty doth thy youth Adorn:
 There's such heart moveing Graces shining Clear
 In the Expantion of thy Hemisphere
 Conspicuous to all well Descerning Eyes,

Enough to make Lovers Idolatrize;
 Compos'd with vertue inward riches Rare,
 O that's a Jewell is both choice and faire.
 Rare Modle of Perfection may Heavens Raine
 Blessings of all sorts on thee may Jove Daine
 You hearts content, with Honour riches Store;
 Never to cease while time shall be no more.

J. S.

TO HIS DEAR

FRIEND W. T.

January the 15th 1672

23

I Sing not of the Gyants Warres that Rings
 Throughout the world, nor of such kind of things
 That's not my taske; my Muse hath by command
 A Nobler Subject now to take in hand
 Which is a Queen a pure and Spotless Dame
 Of High Extract, and Vertue is her Name
 Whose true Desert Deserves a Sacred Quill
 That Sprang from that most Fam'd Parnassus Hill
 For to Deniate it or Rather
 An Angells pencill to set forth those Rayes
 That Sremeth from her Beautious face allwayes
 That Sreames from Her Translucent face allwayes
 And O you high-born Soules & Powers Divine
 Assist my Muse, you Sacred Sisters Nine
 I to the life may with Saraffick verse
 The Splendor of this Glorious Queen Expreß
 As may Attract more followers to apply
 Themselves to waite upon Her Majesty.
 The ancient Heathen under vaine pretences
 Did some Adore much for their Excellences
 And for great Goddeses set them on High
 Vesting poor Wormes with Imortallity
 Juno for kingdomes that in wealth abound
 Pallas for wisdome & all arts profound

or

Minerva Goddess of the Muses and
 Venus for Love and Beauty chief must stand
 Diana was a Huntress very Chast
 And so was Vesta to, above the vast
 With many more besides, none can Deny
 Which Heathenish Poets use to Deifie
 But these were fictions of their Idle Braines
 For every One had Her peculier stains
 And therefore all, nor any to Compare
 In true Respect unto this Beauty rare.
 Much hath the learned in all ages said
 And Her perfections variously Display'd
 Some say She is a Nymph came down from High
 And is the Daughter of the Deitie
 And some affirm for truth & no Devise
 She was that tree of life in Paradise
 But others Speak in a more sober Sence
 That Shee's of all things Good the Quintessence
 Others conceive 'twas that Eternall law
 God gave unto the World to keep in awe
 The Sons of Men to curb their Arrogances
 And lead their Lives free from Exorbitances
 And some more Breifly doe themselves Express
 That say She is the way to Happiness.

Now

24

Now what she is, or this or that or Neither
 My muse presumes not to Determine whither
 But sure I am whatever hath been said
 A Queen She is and She must be obey'd.
 The greatest Monarchs of the Universe
 The mighty Nimrods of the times, no less
 The high, the low, the rich the poor & all
 Degrees of men, both Sexes, great & small
 Must all submitt, and must be Ruled by
 The Edicts of this Princes Regency;

Or otherwise a Maxime it is
 Condemn'd they are and cast into the Abiss.
 She gives Command unto the Prince that he
 Rule not by Rigour but with Clemency
 She bids the Judge in's Circute through y^e tribes
 True Judgment give: and not to Judge for Bribes
 She tells the Lawyer he must plead the Cause
 Of the poor, as rich, and not pervert the Laws
 And more Especially be sure that Hee
 On Either side take not a Double Fee
 She wills the Justice to hate Avarice
 Encourage vertue, and to punish vice
 The Juror She would have his Oath to mind
 True Verdict give, and for the Just to find
 Of the Divine She chiefly doth Require
 Hee teach the Truth for love and not for hire
 That he the Peoples good seek more than pelfe
 Preach to them Christ alone and not himselfe
 And to Confirm Each truth, his Conversation
 Be Suitable without Prevarication
 She faith the Merchant must good Conscience use
 And not in's Traffique great or Small abuse
 That in Scarce times He doe not much Exact
 On men's Necessitys; So guilt contract.
 The tradesman, and Artitian She Declares
 Must be more honest, and not make false wares
 The Planter She would have more truly act
 Not Swear tis good when it is falsely pack't
 She tells the Husband he must love his wife
 Give her what's Due, not Strike her for his life
 She wills the wife to own him as her Head
 And in no wise abuse his Marriage Bed:

To

To Love, Obey, and Honour him as Due
 And unto him in all Respects, be true

But not to keep an Inmate to Diffever
 Her Husbands, and her Honour both together
 And therein him Abuse in mind & State
 His head Adhorn Seed Illigitimate
 T'were well if Magistrates took more Inspection
 Unhouf'd those Varlets by the Laws Direction.

Shee Charges Children Parents to Obey
 And in Observant Love Doe what they may
 That Parents give their Children Education
 According to Each Ones peculier Station
 That Servants be Industrious & upright
 As well in the Absence as their Masters fight
 That Masters give their Servants what in Reason
 They ought to have, in its due time & season
 And to Conclude this Royall Queen doth give
 Laws to all Mortalls that did Ever Live.
 (Her Matchless Excellence and Royall State
 Shall Never Cease, Shall Never Terminate)
 Which unrepeal'd Shall Stand & be in force
 Whilest Vertue Reignes & Phoebus keeps her Courfe
 Thus Sr my Muse at yo^r Comand
 Humbly, presents into your hand
 ffair Vertue tho in homly Drefs
 (I know you'le like her ne'r the less)
 Limne Her unto the life I can't
 But beg yo^r pardon for my want
 of Time, and pencil to Express
 Her Rare Transcendent Comelyness.
 That so She may Attract all Eyes
 Her Beautys to admire and prise
 The Draught is true, tho Rough, but yet
 I know you will Embelish it
 Before you sett it to be seene
 of those are Strangers to the Queen
 So Masterwork-men use to Mend

Their Servants Errors Ere they Send
 The Piece unto the Person Due
 Or it Expose to publick view.
 You Daine to doe it as tis fitt
 Unto yo^r Censure I Submitt
 Who as your Servant shall Endeavour
 To love and honour you forever.

J. S.

AN EPISTLE TO A YOUNG LADY UPON THE PRESENTING
 AN ACROSTICK ON HER NAME.

26

Madam. If any Phraze above seemes to arive
 To that Degree called Suparlative
 Or that your Modesty your Due Denys
 And Blushing tell me I Hyperbolize
 I can with Confidence Return the same
 And tell you plainly tis your very Name
 And that I have not any way Perplext
 The Genuine sense, but kept unto the Text.
 Onely in this I must yo^r pardon Crave
 My Muse so fair a Subject Dressed have
 In plaine Attire, But this may plead Excuse
 Tis quite contrary to the Common use
 And Native Beauty doth most Clearly Shine
 When its own Ornaments makes it Divine.
 Well, bee't as tis, Sure tis A Demonstration
 Self Interest here in can be no Temptation
 To Deviate from Truth for Since that I
 Am in no wise in a Capacity
 To Benifit my Self in the Fruition
 Of so much Worth; stated in that Condition
 Ile in Defence thereof undaunted Stand
 Madam yo^r Humble Servant at Comand

J. S.

She had had
4 Husbands
and yet was
but about 40
years old when
she Dyed.

*An Epitaph on Mrs Eliz^a Buttler who Deceased Jan^y
12th 1672*

Here Lys the Relicts of A Comely Dame
Of good Defcent, and Buttler is her Name
Who Loyall was in four fold Mariage State
Courteous to all, to the poor Compassionate
Zealously pious, Sweet in Conversation
Both to her Husband, and to Each Relation
Of humble minde, yet kept her Thoughts on High
Modestly meek, mixed with Majesty.
Frugall yet free: well seen in Huswifery
And allways given to Hospitallity
And in a word, to Speak her Excellence
of Femall worth She had the Quinteffence

I. S.

Zenobia: Pulcherevia, Semeriamis, Isabella of Castile,
and Elizabeth of England, are Marshalled Together
for most Renowned Queens.

It is Reported for a Certaine Truth that the Mines
in Peru yeild 3000 Crowns Every Day in Gold oare
And that the Mines in Mexico in Silver yeild much
more. Germandiett.

27

DIVERS READINGS ON SUNDRY SUBJECTS.

It was A Saying of Demosthenes the Greek Oratour,
That the Generallity of men doe with pleasure harken
to Reproaches and Callumnies: But take Little or no
pleasure in hearing the vindication of men clearing
themselves from those Reproaches.

It was allso A worthy Saying of a Great Coun-
cillour that a States-Man should Devote his will to

God, his Love to his Master, his Heart to his Countrey, and his time to Buſineſs.

It is more Safe, and greater Prudence in any One in the Management of any Affaire: ſo to Act in the beginning Rather warely to prevent a Miſchief; or Inconveniency before it Happen, then Afterward to finde out Remedys to Cure it: He is the Beſt Gamſter that is not Conſtrained to play an After Game: Hence we are Adviſed in holy Writt to foreſee the Evill and hide our ſelves. Cruſh y^e Cockatrice in the Shell, And Stop the Breach in the Beginning.

Herein Doth Appear the Excellency of Witt; when with the onely Charge of witt, we can Imploy another mans power to Our purpoſe.

In the Reign of Henry the Sixth 1422 Printing was invented in Germany at Mogunce by a knight Named Cuttenburghen; And brought into England by William Coxton of London Mercer, who firſt practiſed it in Anno Domini 1471

Virginia was of old called Wingandacoa; S^r Walter Rawlegh in the year 1584 had a Patent granted him for Plantation of it; But no Colony was ſent till 1606 And New England was firſt planted in 1624

A Proverb, or Prophieſie of an Obſervant Statiſt

When Italie Doth poyſon want
And Trayto^{rs} are in England Scant
When Spain's not proud, and hates a Punke
And Hollanders Ceafe to be Drunke
When France is of Commotion free
The world without an Earth ſhall bee.

It is a true Rule in Cafes of Commerce Affectus
aftimari poteft. Our love may be vallued in the price

The inward Senfes are the Comon Cinque Ports where
Every Subject Lands to the understanding. The Eare
presents to y^e Coñon fenfe: that Diftinguisheth the
Severall Sounds, and conveys it to The Fancy, that
wildly Difcants it, The understanding Coñends it to
the Judgment, that Examines it, and Recomend it to
the Will, And the Memory Records it.

*And thus, as here the matter doth Present
All acts are passed in Our Parliament.*

28

DIVERS READINGS ON VARIOUS SUBJECTS

in A
farewell
Sermon.

Hee that doth anything Religious, Morall or Civill:
must in the first place be groundedly perswaded that,
that which he doth will be acceptable to and be
Allowed of God.

One thing more let me minde you of that you be
much in Blessing God for his Love and ffaithfullnes
in Giveing his Son. and ascribe Blessing & praise to the
Lord Jesus for all Spirituall Blessings, and for going
to Heaven Blessing his people.

Especially I Charge you to be Carefull to Spend
the Lords Day w^{ch} is precious time, w^{ch} he hath set
apart for himself, In a Thankfull Coñemoration of
Jesus Christ his grace, and Compassion to poor Siners;
and not in Sports & pastimes; Study what you shall
Render to him for such his Suparlativ and Incom-
parable Love. And in the Due Sanctification of the
Lords Day Endeavour that the Name of Christ may
be Magnified & Remembred thrû-out all Ages.

Another in his farewell Sermon Saith that such as

are not carefull to Sanctifie Gods Day, are not for God, nor Religion any Day.

And Another Godly Minister on like Occasion did Exhort his people to mainetaine an High Esteem of the Lords Day. keep the whole Day holy morning and Evening. Tis not said Remember to keep part of the Sabbath Day: But keep the Sabbath viz y^e whole Sabbath holy, Sanctifie it in privet as well as publick in yo^r Houses as well as in Gods Houfe, in yo^r Closetts as well as in yo^r ffamilys, doe not onely keep A Rest but Sanctifie that Rest. But How. By Meditation, meditate on the Sabbath of that Sabbatism that Remaines for the people of God. Heb: 4:9. Muse upon the Joys of Heaven w^{ch} are pure Sperituall Constant & perpetuall So Order the Day that Secret Communion wth God may fitt you for Publick: and publick Ordinances fitt you againe for privet & Secret Comunion wth God I should be very to heare when I am Gone, that you should prove A Sabbath breaking People.

And Another Divine Saith Heaven & Holynefs are Inseperably Joyned together in the purpose and Decree of God the Father, in the purchase of God the Son, and the operation of the Holy-Spirit, and therefore it is Impossible that Ever any that are not Holy, should obtaine Heaven.

Mr. Newcomen's ultimum vale.

Another Minister in his farewell Sermon Saith thus Take heed of Extreames—Remember the Old-Non-Conformists were Equall Enemies to superstition & Seperation Mainetaine Sober principles &c And Doctor Goodwin allso saith that It is a Bitter Error and full of Cruelly to say we have had no Ministry, no Sacraments but Anti-christin all.

DIVERS READINGS ON VARIOUS SUBJECTS.

Friendship & Munificence are Strangers in this world; Interest and proffitt are the Principles by w^{ch} all are Sway'd and he that Expects anything otherwise will find himself but fairly Deceived.

Confideration is an Act of the practicall Understanding where by it Stayes and Reflects upon its own Inventions, and comparing them with the Rule, it Lays a Command upon the Will, and Affections to put them in Execution

The Maine property of Wisdom is to Direct all Actions to their Right and Universall End: on the Contrary it is the Greatest folly that may be to mis and Err in and about the Ultimate End of a Thing.

Starres (saith Mr Venning in his Book Entitled mysteries and Revelations) are Emblimatticall of Honour and Dignity they are Representations & Badges of Nobillity highth and Eminency Maximus was Stiled a Star.

Marriage is rather a Fellowship of Dearest Amity, then disordered Love meerly carnall w^{ch} is as Different from Amity as the burning sick heat of A ffeaver is from the Naturall kindly heat of A Healthfull Body.
Bolton

Nature Decline Men through all the Cafes, viz

In the	{	Nominative By Pride
		Genitive by Luxury
		Dative by Bribery
		Accusative by Detraction
		Vocative by Adulation
		Ablatively by Extortion

But they are very Loath to acknowledg y^m in any Cafe

It is Indeed a great Misery to be a Fool: yet it is A far greater that a Man cannot be a fool but he must Shew it.

Another saith Live in Subjection to the Higher Powers, to Supream power and Authority; We are Branded for Rebels, y^e fomenters of Divisions, Labouring to fire the Nation with Civil Discord, and ingage it in another Civil War, But our practice and Our Doctrine shall wittness the Contrary to the world.

And therefor I Charge you before Gods holy Angels, yea before God himself the great Judge of the world that yee be subject to the higher powers be actively Obedient so far as you may keep peace and a good Conscience within; and when you cannot Obey actively, Obey passively fear not Josephs Prison, nor Jeremiahs Dungeon, nor Daniels Lyons Den, for a good Conscience praying for all in Authority that under them &c Labour I becheech you by your quiet & peaceable Lives to vindicate the Inocency of yo^r Ministers, and their Doctrine from the black mouthes Blasphemys, reproaches, Envy & malice of those Raileing . . .

AN EPITOMIE OF THE REIGN OF THE KINGS
OF ENGLAND &c.

30

Constantinus (The ffather of Constantine the Great) came into England, and also Dyed at York, where Constantine was first Saluted Emperour.

An^o
305

Adrian was the first Empero^r of Rome that came into England to Releive it from the Invasion of the Scotts & Picts

An^o
Christ
124

An^o
xti 212

Serverus the Emperour came to their Reliefe and there Dyed in England.

It is Reported that England Received the Gospell by Preaching of Joseph of Arimathea in the year of Christ 35, w^{ch} was Nine years before the Church of Rome.

William the Conquerour Reigned in England Twenty years, and near Eleven Months.

William the Second Reigned 12 years & odd Months.

Henry the first Crowned king of England the 5th of August An^o 1100. Reigned Thirty five years, and Dyed the first of Decemb^{er} 1135

An^o 1135

King Stephen was Crownd, and near 19 years.

An^o 1155

Henry the Second Crowned king of England y^e Seventeen of Decemb^{er} 1155 and Dyed in Normandy 1189 he Reigned near Thirty five years.

An^o 1189

Richard the ffirst was Crowned king of England and Reigned Nine years & near Nine Months.

An^o 1199

King John was Crowned and Reigned Seventeen years, and six months Dyed 1216.

An^o 1216

Henry the Third was Crowned and Reigned 55 years.

An^o 1274

Edward the ffirst was Crowned king, and Dyed the Seventh of July Anno 1307. Reigned 35 years 7 m^o. He wholly subdued Wales the Eleventh year of his Reign.

Edward the Second was Crowned king, and Deposed half a year before he was Murdred in Prifon after he had Reigned allmoft Nineteen years.

An^o 1307

Edward the Third January 25th He was a moft Valiant Prince, after he had Reigned fifty years 4 months & odd Days his fon Prince Edward Anno 1357 took John king of France with many of his Nobillity Prifoners in A Battell fought in September.

An^o 1327

King Henry The 4th Late Duke of Lancafter was Crowned the 13th of October & Dyed 20th March 1413 After he had Reigned 13 years 6 m^o.

An^o 1413

AN EPITOMY OF THE REIGN OF THE KINGS
OF ENGLAND

31

King Henry the fifth, fon of Henry the ffourth was on the Ninth of April Crowned king of England soon after he conquered all France and by Articles was both in France and England Crowned and Proclaimed King of France and haveing Married Cathrine the Daughter of France his Heires allfo were Sollumnly made Heires Apparent to The Crown of France.

An^o 1412

Henry the Sixth, Succeeded his ffather H. y^e 5th and in a Short time loft allmoft All that his ffather had wonn in France, and at laft was Deposed and Slaine in Prifon by Richard Duke of Glofter. Men of Note in his and in the Reign of Henry the 5th his father Were John Duk of Bedford Regent of ffrance Thomas Montacute Earl of Salfbury, and John Lord Talbott &c.

Anno 1422

July 16th Richard the Second Onely Son to Edward

Anno 1377

the Black Prince, (who Captivated y^e ffrench King John), was Crowned King at w^{ch} time y^e Duke of Lancaster by y^e Name of John King of Castile & Leon, and Duke of Lancaster Layed Claime to have the place of Earl Marshall of England which was Granted. This king Richard was Deposed by the Subtillty of and Valbour of Henry y^e Great Duke of Lancaster who caused him to Resigne his Crown to him, and after to bee Murthered in Prison haveing Reigned Twenty two years & three months.

John of Gaunt Duke of Lancaster was a most valiant and Eminant Man in Richard 2^{ds} time.

Anno 1483
Apr 9th

Edward the fourth Dyed after he had Reigned Twenty two years and one Month.

Edward the Fifth when he was scarce Eleven years Old succeeded his Father in the kingdom, but Never was Crowned: But was by that Cruel Tyrant Richard the Third Murthred, in the Tower, with his Brother Duke of York; he Tyranized two years 2 months, being flayn in Battell between him and Henry Duke of Lancaster afterwards king Henry the Seventh.

Anno 1485
Augst. 22

Henry the Seventh was Crowned king of England He Married the Lady Elizabeth sole Heirefs of the House of York by w^{ch} Match Those two Great ffamilys w^{ch} had so long Contended in Bloody Warres, on Equall termes (as it were) were United and Ran in one Succession of Blood he Reigned 23 years & 8 m^o and Dyed at his Pallace at Richmond Aprill the 20th 1508.

*The Joyning of the Red-Rose with the White
Hath Sett our State into A Damaske Plight.*

AN EPITOMIE OF THE REIGN OF THE KINGS OF E.

32

Prince Henry Heir to the Crown of England by his ffather Henry the seventh, of y^e house of Lancaſt^{er}, and by his Mother Elizabeth of the Houſe of York came to the Crown at Eighteen years Old and Reigned Thirty Eight years: and Dyed the 28th of January 1547

Anno 1508
Ap^r 22

Edward the fixth ſucceeded his ffather Henry 8; he Reigned Six years five months & Nine Days and Dyed in the 16th year of his Age he was a very pious and Religious Proteſtant Prince.

Anno 1547

Next to him the Lady Jane Daughter to y^e Duke of Suffolke was proclaimed Queen of England but Reigned but Ten Days, and was Depoſed and put to Death. A pious ſweet Lady, who was by the great men perſuaded to take the Crown contrary to her own Inclination.

Next was Queen Mary who Reigned five years 4 Months, and Eleven Days, and then on the 17th Day of Novemb^{er} 1558 She Dyed Leaving behinde her the Infamous Name of A Bloody Tyrant and Creuell, Perſecuto^r of the people of God.

The Lady Elizabeth Daughter to king Henry the Eight, was on the 14th January Crowned Queen of England when ſhe was at the age of 25 years and Reigned ffourty four years 4 months & 7 days; And haveing lived 69 years ſix Months and 17 Days on the 24th of March The laſt Day of the year She Departed this Life

Anno 1558

The ſame Day Queen Eliz^a: Dyed, king James was Proclaimed king of England, who alſo Dyed on the 27th of March Anno 1625 in the 59th year of his Age when he had Reigned 22 years Compleat

Anno 1602

Anno 1625

Prince Charles the first was on the 27th of March Proclaimed king of England Scotland France and Ireland he Reigned years & was Beheaded in a Courfe of Justice by his subjects against whom he had Levied armies and made war Divers years.

King Charles the second after the Death of his ffather was in Exile from place to place sometimes beyond sea in ffrance, flanders and Holland, and some times in England, & Scotland, where he was Crowned king

33

AN EPITOMIE OF THE REIGN OF THE KINGS
OF ENGLAND

King Charles Anno 1660 Afterwards was forced to goe againe Beyond Sea in Divers Princes Courts And being at Bruffells, was Invited by The Parliament of England to Return to his Throne and on the 23th Day of April 1660 he was Crowned & proclaimed with great Acclamation

Xber 22
1688

King James the Second Succeeded his Brother Charles the 2; who being a profest Papist, Endeavoured to bring in popery, and indeed Slavery to his kingdom for he kept an Army of about 30000 men in constant pay with which he advanced against the prince of Orange when he came into England (besides the Malicea) but feareing to face the Prince fled beyond sea and Abdicated his Crown Anno 1688 went into France where he was kindly Recd: by y^e F. king

1689

King William 3 and Queen Mary was on the 11th April 1689 with all sollemnity Magnificence pomp & Splendor of a willing Nation Crowned at Westminster to the generall Joy of all the kingdom.

Queen Ann the younger Daughter of king James
y^e 2 (who was Married to Prince George of Denmark)
Affended the Throne of England &c on the Day
of and was Crowned with great Sollemnity on
the Day of to the great Joy of all good
Subjects.

King George the first was Crowned king of england
In the yeare one thoufand Seven hundred and fourteen

A POEME UPON NOTHING.

34

Nothing thou Elder Brother Even to Shade
That hadst a being Ere the world was made
For whom the Reverend formes & Shapes devife
Lawn sheeves, & furs, & Gowns, wⁿ they like Thee
look wife
french truth, Dutch promise, British Policy, Hyburnia
Learning, Sckoch Civillity, Spanish Don's witt, is
namely Seen in thee.
The Great man's grattitude to his best friend
kings promifes, whores vowes, towards thee tend
Flow fwiftly into Thee, & in thee ever End.

It was an Exellent Speech of Lewis the 12th king of
France sometime Duke of Orleans, who made his very
Enemies Sensible of his Goodness, for when some of
his flatterers did Incite him to take Revenge of those
that had been his Enemies, made this Brave Reply,
That It did not become the King of France to Reveng
the Quarrells of the Duke of Orleans.

S^r Walter Raleigh used to say that the Earl of Salf-
bury was a good Orator, but a bad writer; The Earl of
Northampton was a good Writer but a bad Oratour

S^r Robert Cotton in his Speech in Parliament Said it was well and wisely said of that Grave Councello^r The Lord Burleigh in the like case to Queen Eliz^a win Hearts, and you have their Hands & purses.

It was the Saying of Pius the 2^d That those that went to law were the Birds, the Court the field, the Judge the Nett and the Lawyers the fowlers.

That no Treasure was preferable to a faithfull friend

Antiphon a Native Ramnus in Attica a famous Orator, tis Said he was the first man that took a fee for pleading. But Since he hath many Imitato^{rs}.

Here we may note that no Art or Science comes to pass by fate inspiration or chance, but by Education Learning, Conversation and Experience in Arts; And Therefore whatever people are Thin, they are Ignorant poor, Heathenish and Idle, and of little use to their Countrey; also where the Generallity of the people of any Countrey be not Employed in Labours, to Supply Other men, they become a Burden to the Countrey to maintaine them.

Again he saith here take notice of the Benefit which ariseth to any Nation by the Employment of people in Manufactures &c above other Countreys where the Inhabitants are not Employed.

ANNO DOMINI 1691

A Memoriall

Of the Deplorable Death of that most Excellent Super-Eminent and Profound Divine the Rev^d: M^r Samuel Lee who Expired Some few Days After he was taken Prisoner by the French, as he was going

Robert Coke
Esq^r

page 28

to England in Capt Jn^o Foy's Ship and carried into
France on or about the of Ann^o 1691

Great Lee is gone! whose Copious pregnant Braine
A Magazien of Learning did containe:
So Univerfall his Transcendent parts,
He seem'd t' Appropriate The Liberall Arts
and Sciences profound, so Innate to him
That Scarcly in an Age, One could out doe him
The Languages t' him So famelier were
That He with Scaliger; or Cicero might compare
So Florid was his Stile, so full of Sence
So fraught with Rhetorick, and with Eloquence
With all Accomplishments of every sort
That famous Oratours of him fell Short;
And in the Sacred Text was so Profound
That He the Hereticks did all Confound
And like the Great Apostle highly prize
Did Search into the Deepest Misteries
And Studied hard the Darkest Prophecies
Such was his worth, Such was his true Desert
That all the Universe hath lost a Part
Yea the whole world in him, lost such a Treasure
Which none Can Estimate by weight or Measure,
Then cease my Muse, time may A Poet Raife
Born under better Stars to Sing his Praise.

Epitaph

Here Samuel that famous Prophet Lyes
Who was Profoundly Learned grave & wife
Samuel our Reverend Seer Surnamed Lee
Alas! in Gallia Inter'd is Hee
More Learning Rare both Humane & Divine
United in his Heaven-born Soul did Shine
Elustriously in Splendour then in them
Like Ignorant fools who did his worth Contemn.

Lament then may the Race of all Mankind
 Even all that pris'd his parts yet Left behind
 Especiall^y in those places where he Shind

(Another Accrostick)

[Written at fide]

(*Accrostick*)

Samuel Divine, whose Pollsh't Silver Straine
 Artes Univerſe of Learning Did Containe:

or—

A maſs of Abſtruſe Miſtrys did Containe.
 Mighty in the Artes, both Humane, & Divine,
 Vertues Concomitant in him did Shine:
 Embellish'd, by's Eminence in Grace,
 Like Golden Apples in a Silver Caſe.
 Likewise within his Head & heart did Lye
 Even a System of Divinity.
 Endure which Shall unto Eternity.








36

IN A LETTER TO A FRIEND, IN W^{ch} WAS INCLOSED A
 MANUSCRIPT

My Muſe preſents you as a friend Intire
 This Manuſcript according to Deſire
 A free-born-Engliſh-Inocent-Retractiō
 The Portraiture of a pernicious Faction
 Now, whither it be Genuine yea or no;
 You by its Mein, or Linaments may know
 Tis founded upon truth, w^{ch} will Repreſs,
 The Proudeſt Minion in the Univerſ.

To know the proper Collours of any Bearing in
 Heraldry whither in field or Charge that is upon
 plate, or printed w^{ch} is onely in black & white take
 notice of theſe following Exfamples or Demonſtra-

tions with the Different Emblazons whether a Prince
a Nobleman or A Gentleman

or	for a Prince	a Noble- man	a Gentle- man	
	Soll	Tophaz	yellow	
argent	Luna	Pearl	white	or argent
	Jupiter	Saphier	Blue	or azure
azure	Mars	Ruby	Red	or Gules
	Mars			
Gules	Saturne	Diamond	Black	or Sable
				
Sable				
				
orange				
				
Sinope				
				



Note that if at any time you would Emblazon a Coat Armour you must doe it for a Prince by Planetts if a Nobleñas coate by precious-Stones, if a Gentleman by proper Collours in Heraldry, according to Direction.

Remember allfo that you mention the Crest and the Mantle or Doubleing of Every Coat with the suiteing Helmitt Respectively. according to his Degree whither Prince, Lord, Knt or Gentleman

Memorandum in Emblazoning a Coat Armour you must allwayes Observe to Doe it Deliberately beginning with the field first Saying the field is Or, Argent or Azure; &c next name the principall Charge be they Honourable Ordinarys, as a Chief a fefs, a Bond, a Chiveron, or a Canton; never mentioning one Collour twice but if there be Divers of the same Collour, you

muſt ſay of the firſt or the Second &c. By the Name of ſuch a One.

37

SEVERALL EXCELLENT RECEPES FOR SUNDRY
DISEASES.

An Eye water for ſalt Rhumes Chataracts or felmes

I Take one pint of fair Running water, two ounces of whit ſuger Candy, two drames of white Coppris, fix ous of white Roſe water: Let it Diſolve and Duely mixe, then Infuſe three Spoonfulls, or ounces Rather of the water of the herb Eye Bright, two ounces of the Oyle of Snailſ w^{ch} to Effect, let yo^r Snailſ be purged by laying in a Baskett of ſweet pott herbes or grape leaves one Night: then prick holes through the Shells, and let them ſingly Drop; mixe thoſe up, and after three hours time being Expoſed to the Sun in a ſingle Glaſs Bottle, Straine them very Gently through lawn that no Appearance of Dregs Remaine; uſe A Drop in Each Eye thô both be not Infirm: This is a Receipt procured by a Mrs Wyng from a Skillfull Phyſician and Communicated to my wife October 3^d 1675

An Excellent water to Cure Sore Eyes.

Take a pint of winter wheat, & a quart of good Racie white-wine not ſoure, put them together in ſame Copper veſſell, and Stop it cloſe, and let ſo ſtand ſix Days, then Straine it out, and bruife the wheat in a Morter, and put it into the ſaid Licquor in the ſame veſſell againe, and let it Stand 3:4:5:6. or ſeven Days longer ſtopped cloſe in the ſame Veſſell, then Straine it againe very well, and put the ſ^d licquor into A pott or glaſs cloſe Stopped, and Morning, and Evening, or other times anynt or waſh yo^r Eyes very well the Azure of ye water of the water, w^{ch} will ſmart, a little but in ſhort time it will Recover the Eyes. Probatiſm Ef^t.

An Excellent Medicene to Cure the Rickitts

Take a quart of white wine, two Nuttmegs grated, three ounces of white Sugar Candy half an Ounce of Safferon and the shells of two new layd Eggs, well Dried and Beaten to powder, mixe them all together & put them into a bottle clofe stopped, then give the Child y^t is grieved A spoonfull or two Every Night & morning according to the Strength of the Child.

Another for the same Deafe

Take one Oxe gall, a like quantity of fresh butter mingle them and boyle them together with wormwood, Rue, feather-few of Each a like quantity as much as the fd lickquor will containe over a gentle fire for the Space of three or four hours, Straine it and keep it for yo^r use. With this anoynt the Child all Down the Brest, and crofs the Short Ribbs, bathing it well against the fire. This doe Every night for a Moneth together in the Spring as soon as the said herbs may be had in the meantime frequently give the Child, water wherein a handfull of Currants have been boyled

This is my Mothers Probatim Est w^{ch} she hath Cured many with and it feldome faileth

yo^r very Son

Jn^o Eliote

TO MAKE ALMOND MILKE

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Take a Cock-Chicken well washed and break the bones in pieces, and Stew it in good Mutton Broath, then take a Small quantity of Almonds, well blanched in warme water and the Skin pell'd off, then stamp them in a Morter with a little of the fd Broath, poure it off, and Add to the Almonds more Broath, stamp

them, and still add more Broath untill the strength of the Almonds be incorporated in the Broath, and it become white like Milke, then Stirr this white Broath with powder of Cinemon, Rose water, and a little Loafe sugar on a Chaffeing dish of Coales. This Drank often is very Restorative and good against Consumption

A Receipt to make a Golden water

Take two quarts of unslak't-lime, and put it into a large new Earthen vessell or pott, then put into it A Gallon of Spring water, stirr it well together covering it from Dust, let it stand four Days y^e first Three Days, Stirr it twice a Day, the fourth Day lett it Stand and Settle and when it is Clear, take some New shreds or lifts of wollen Cloath and hange them upon the f^d Earthen pott one part in the licquo^r, the other part of the f^d wooling shreds let it hang over the outside of sd pott, then take a Clean vessell and put under it to Receive the Droppings of the water till all the Droppings be dropt out, then put it in a Clean Vessell for yo^r use. It is an Excellent water to Cure old Sores, Running Iffues, & Phisteloes being often washed therewith. Probatim Est.

An Excellent Medicine to Cure a flux

Take an Egge and Boyle it very hard then pill off the shell, and put it as hott as you can well endure, into the fundament of the patient Grieved and when it is much abated of the heat, put in another Egge in the same Manner and it will Cure Probatim Est.

*Another for the same Disease by the Rev^d
Mr Samuel Lee Deceased*

Take the Roote of Tormentill Dry it well then beate it to a fine powder w^{ch} mixe (at Discretion) in wine or Brandy a small quantity, let it Steep or foak

24 hours at least and let the party grieved Drinke thereof two or three times in 24 hours and it is an Excellent Medicen to Cure a flux Probatim Est.

Another for the same

Take of worme hogs Dunge the quantity of Eight ou and put it into a pinte of Spring water, Stirr it about, and lett it settle about Twelve hours, then pouer it out clear with the scum thereof into a Cup or poringer warme it a little sweeten it with lofe sugar to Content with a little Rose water put therein & lett the patient drinke a good Draught thereof fasting &c.

TO MAKE AN EXELLENT SALVE

Take a quart of Sallett oyle, A pound of white lead one pound and half of Red Lead, mixe them well together, sett them Over the fire, and Stirr them about with an Elder Stick, and Let it boyle till it come to that consistence that a drop thereof will Stand on a peuter Dish like Syrup, then take it off and put therein a quarter of a pound of Beefwax: and a quarter of a pinte of white wine-vineger put in a little at once, and let it boyle a little then take it off and keep it for yo^r use.

To prevent Infection or Cure Pestilentiall Deseases

Take an handfull of Rue, and an handfull of Sage and Boyle them in a quart of Sock or Muscadine to the Consumption of A third part thereof, then Straine adde to it a Nuttmegg, and as much ginger & long-peper well beaten small together, then boyle it againe a little more and add to it about two Spoonfulls of Balme water or other water, and half the quantity of a Nuttmegg of Nitridate, and of vomee Treucle, of all w^{ch} take a Spoonfull to prevent, and two to Remove fd Mallady

let it steep
or foak in
wine &c 24
hours at least
and so on yⁿ
take thereof
and drinke
thereof often
according to
discretion

Another for a flux

Take the thygh Bone of A Gañon of Bacon or that Bone of A hog, burn it to powder white, then take A Nuttmeg wrapt in paper, and a little of said powder of Bone and put into a small quantity of Brandy and let the patient Drink thereof fasting in y^e morning & at other times often long after meales. This was Experienced by George Monk in y^e West Indies.

*An Excellent Medicen to cure the
Obstruction of Urine*

Take the Mofs that grows upon the outside of an Oyfter-Shell that is of a Brownish, and some of a Scarlet Collour, dry it well in an Oven then Rubb it to a fine powder then let the Party grieved take thereof about the quantity that will lye on a shilling or poynt of a knife in a glaſs of wine, or Syder in the morning fasting, and ſo three or four times a Day, or two following and it Will cure Probatim Eſt.

an ounce of
oyle of Marſh
Mellows is
good for &c

*an Excellent Medicen for an ach in the Shoulder or
Elſe where*

Take Raiſons of the Sun, and Figgs of each of them a like quantity, and half as much muſtard Seed, beat them very ſmall, then take and grind it in a Muſtard quarn with good wine viniger then take it and Spread it upon a lambs ſkin, and Lay it on the place grieved & it will Cure. Probatim Eſt

Another for the ſame &c.

Take a pint of pure Malmſey, and 4 or 5 pelled onions & ſliced, then take a quantity of groſs beaten peper and let them all . . . together untill the Onyons are ſo tender as to be Strained threw a Cloth, then take a Cloth and wett it in the Strain'd Liquor &

onions

Lay it to the place grieved, and at two or three times
Dressing it will help as has been proved

SUNDRY READINGS EPITOMIZ'D

40

*Tis great prudence & piety to be Content with our
present condition & with what we Enjoy.*

A man that is Ever Shifting & changing is not so weary of his condition as of himself, and he that carries about with him the plague of a restless mind can never be pleas'd all our grievances are in Body or mind or both, for Imaginary Evills every man may be his own Physician they are bred in our Affections and we may Ease our Selves.

1 Our grievances are Fantastickall where they not Corporall

2 it is another Error in us that in all our fantastickall Disappoyntments we have Recourse to Fantastickall Remidys

3ly Providence hath allotted every man a Competency for his Estate and Busines, all beyond it is Superfluous, and there will be repining without End, if we come to Reckon upon't that we want this or that, because we have it not Instead of owneing that we have many things, and indeed want nothing; what then can there be more Providentiall then the Blessing of haveing an Antidote within our selves against the worst of Extremitys we have yet the Comfort Left us of Constancy, patience, & Resignation to Gods will one the contrary we lay our Own faults at the Door of Nature and Providence while we Impute the Disease and infirmity of our minds to the hardships of our Lott Tis not for a wife and an honest man to Expostulate with the Nature of things, why should not I be

this, or that be so, or so as well as He or t'other. But I should rather say to my Self am not I the Creature of an Almighty power & is it not the same Power & wisdom that made and Ordered the World that has Assigned me this place, Rank or Station in it, what I am I must be, and there is no Contending with Invincible Necessity, no Disputing with Incomprehensible Wisdom. if I can mend my Condition by any warrantable Industry the way is faire and open. But without fixing upon some certaine Scope & prescribing Just and Honourable ways to it there's nothing to be done Tis a Wicked thing to Repine: and tis a bootless & uneasy too, for one restless Thought brings on another and punisheth we are not so unferable in our own wants as in what Others Enjoy: & then Our Levity is as great a Plague to us as our Envy. So that upon the whole matter we need nothing more then we have to make us happy but a thankfull heart & a humble Submission to Providence.

He that hath a great Deal already & hath an inordinate desire to have more will never think he has Enough till he has all, And that is Impossible: wherefore we should set Bounds to Our desires and content our Selves when we are well Least we loose what we have. Men may be happy in all Estates if they will but suit their minds to their Condition, a man may be as Easie in a Cottage as a Prince in a Palace: yea and many times Easier too.

Many men are so uneasy and unsatisfied with their Lott and present condition^{w^{ch}} would make them abundantly happy if they would but keep their desires within those bounds as God and Nature hath prescribed them but men under Irregular Desires & appetites can never think themselves well so long As they fancy they may be Better, & Still better, and then to rise

To

SUNDRY READINGS EPITOMIZ'D

41

To be best of all; while that Best falls Short of what they Expected from it, and then they are still as poor & unferable as if they had nothing at all.

We are so Dazl'd with the Glare of A Splendid appearance that we can hardly discern the Inconveniences that attend it, tis a comfort to have good meat Drink & warm lodging at Command but he that Sells his Liberty for the Craming of his Gutt, has but a hard Bargaine of it. What man in his right senses that has where with all to live comfortably and free would put himself into Straights, and make himself a Slave for Superfluities, to Speak a little to the poynt, we are like to be Impof'd upon by Outsides, & Appearances for want of Searching into the Bottome of things, and Examining the Reallity of them, and what they onely seem to be; thus it is, & thus it will be so long as we take everything by a wrong handle, & Calculate upon. Our own Misfortunes without any allowance for the Comforts we Enjoy. Oh that I had such a house such a Pallace faith one, Such an Estate such a Retenue faith Another, such a Glorious Traine that Lovely Woman, that Gentile Comely Man faith another &c Now these be Idle curiosities, Specious in Contemplation, not Considering what inconveniencies, yea perhaps Plague y^t Accompany them, what if this house is haunted, that ffurniture Borrowed that faire woman Clapt, this fine ffellow Deseafed & Debach't and the rest of the Gaudy foolerys unpayd for &c. Who would not take up with a meaner ffortune where quiet and ffreedome Doth accompany it. as as the Shunamite Said I dwell among my Own people: I Enjoy that w^{ch} is my Own not caring for the King (in a Sence) nor the Transcian Glories of the Court.

In fine if we compare One thing with another, what

is plenty without health, what is Ease without plenty, and what is Title and Greatness with Envy, larking cares & troubled minds that attend it, what Doth that man want that hath Enough, or what is he the Better for a great Deal that can never be Satisfied, But the freedom here Spoken of is the Freedom of the Mind, a freedom to Attend the Motions of Right Reason accompanied with a Resignation to the will of the Supream Being w^{ch} is not to be parted with for all the Specious Splendour und^{er} the Sun in a word Liberty is both Jewell & a Blessing.

Money

Money is the Univerfall Mistrifs that all sorts of men doe Court, it serves for the Touch Stone of common honesty honesty, faith, law, and Religion, proffit & Loss is the Standard of Gospell, and Heresie, it pleads all causes Defends all Titles, and runs Christianity it Self into a Moot poynt. it Setts Texts together by the Eares, as well as Divines, it makes the voice of God of more Authority in the Mouthes of the Multitude, then in the Oracles of Holy Writt. Tis the Idoll that men of all Ranks and professions Bow to Statesmen, Swordmen Lawyers Ecclesiasticks, all &c. The Capt fights for his Pay y^e Lawyer pleads for his fee. no matter for the Conscience & of the Justice of the Cause, the One is a Soldier of fortune he tells you, The other is A Lawyer of licentious liberty. Nay, the very Alter it Self Scaps not the mighty power of the purse for we see that a Canonick or Episcopall Coat, or habit is not of better proof against the Corruption by Money then A Coll. Buff Coat. Most people worship the Loves from the plough to the Scepter and the world bowes To the Idoll Mammon.

SUNDRY READINGS EPITOMIZ'D

42

Disobedience to Parents is against the Lawes of Nature and Nations, common Justice, prudence & good Manners And the Vengeance of Heaven sooner or later followes it

Nothing but Moderation and Greatness of Minde can make Either a prosperous or an Adverse Fortune Easie to us the onely way to be Happy is to Submit to Our Lott; for no man can be properly said to be Miserable that is not wanting to himself.

When a greater Intrest is at Stake, tis a Warrantable poynt of Honour, & Discretion to Compound the Hazard with parting with the Less provided that when we Quitt the one we Secure the Other.

Folly and Fashion have more followers & Disciples then Wisdom and Discretion.

Happiness is the fruition of an object y^t is Suitable and Satisfieing to our Desires

Love is a prevalent Affection and kindness is the greatest Endearment of Love.

What can work upon an ingenious Spirit more than the Sense of kindness. And what more Naturall then that one flame should produce and kindle another

Love is the Spring of Action and imployes all the facultys in the Service of the person Beloved.

Love that is Seated in the Will, all the actions y^t proceed from it are out of Choice and purely voluntary.

A Prophecie 1680 M.D.CLXXX

Ere' to the letters writ before
Time shall have added two P^s more
Two P^s shall rise and shall contend
And for the Crown their force shall bend
A Senate then shall End the Strife

And Atropos shall cut a Life
 Rome then from England fast shall flie
 And Laws shall long in prison Lye
 Under the Axe great men shall bleed
 And others shall at Last be freed.
 The Church & Crown shall flourish then
 And happy peace Restor'd agen
 The Flower Deluce, shall loose a Stem
 And the Old Eagle Loud shall Scream.
 The half Moon shall victorious grow
 And Trample on a Northren foe
 The Orange shall begin to bear
 Then Hogen to yo^r selves beware
 A Triple League shall then be made
 And Rome of England be afraid
 And he who lives till Eighty Three
 All this to come to pass Shall See

43

SUNDRY READINGS EPITOMIZ'D

Memorandum That John Webster in his History of Mettles fol: 135. Saith that there was sent from Hispaniola a certaine Lump or Body of naturall massy Gold in one piece w^{ch} weighed Three Thousand two Hundred and ten pounds Troy weight which was cast away in The Ship that the Governo^r Boadilla was coming home into Spaine in; w^{ch} was cast away about the Island Beata; which is Affirmed allso by Gonzales Fardinandus Orcadys the biggest Lump that ever was found in that Island, (yea in the whole world) w^{ch} weighed 3200 Castellanes of Gold. w^{ch} is to be noted was purely Refined without any Dross by Nature with any art of man.

3200lb.

It was well said of Themistocles to the king of Persia that Speech was Like Cloth of Arras opened and put

abroad; whereby the Imagery doth appear in figure
 whereas in Thoughts they Lye out as in packs out of
 view
 'Bacon 157-

An abstract of the oppinion of the Lords chief Jus-
 tices of the kings Bench & Common pleas to wit Rainf-
 ord and North, to which the Lords of of the Privey
 Council Concurred Anno 1677 In these words.

We did in the prefence of the said partys (viz the
 Agents of the Massachusetts, & Mason &c) Examine
 their severall Claimes to the Government, and the
 partys haveing haveing waved the pretence of have-
 ing a grant of Governm^t from the Council of Plimouth,
 wherein they were Convinced by their own Councils
 that no such power or Jurisdiction could be Transferred
 or Assigned by any Collour of Law

What Ever benefitt we have of, or by the Laws at
 Least most of our Priviledges we Enjoy by them Depend
 upon the will and pleasure of those that are to See them
 put in Execution.

The Execution of the Law is the undoubted right of
 Every subject, and againe it is the undoubted Right
 of the Subject that Justice be neither Delayed nor De-
 nyed.

If there be never so many Defects in the law it can-
 not be altered but by the same power that made it,
 for if it may be, then let the Consequence be duely
 Considered of leaveing it in the Breasts of the Judges
 to Rectifie the mistakes, or Defects, be they fixious
 or reall for then when a turne is to be served the Law
 shall allways be Defective, and so in Effect they shall
 Legem Dare, Treason will be reduced to a certainty,
 that is if the Judges please; otherwise not, there will
 be no need of Parliaments (much less of Generall

L^d Delamer
 In his Speech
 p. 138. 139
 Co. cap 11
 Mag:
 co. 3 p^t of
 Infst. cap 101

Delamer
 page 454

Fol: 37
Dixon vers.
Harris

Courts) the Judges shall both Declare and make Law, what will all our Laws signifie thô made and pen'd with all the wifdome and Consideration that a Parliament is capable of; if the Judges be not Tyed up and guided by those Laws; it renders Parliaments useles and fetts the Judges above the Parliament Thus he:

Consonant to the abovefaid the L^d Vaughan's Reports Saith where the Law is known and clear though it be unequitable and inconvenient the Judges must Determine as the Law is, without regarding the unequibleness or Inconveniency thereof.

And

44

SUNDRY READINGS EPITOMIZED

L^d Delamer,
fol: 38.

And in folio 38. he farther saith those Defects if they happen in the Law can onely be Remedied by Parliament. hence many Statuts have been Repealed w^{ch} before they are Repealed were by the Judges to be Observed.

One saith bravely and descretly, that he that hath the kings Commission ought to maintaine it, to let Suffer under Rudeness is to betray it; to bee tame and silent in such Cafes is not modesty but meanes Humility obliges no man to Desert his trust, to throw up his priviledge & prove false to his Character

It is Storied of Memnon one of Darius his Generalls that hearing one of his Souldiers Revile Alexander, Smote him on the head saying Sarrah I pay thee wages to fight against Alexander, and not to Revile & miscall him A brave Spirit and well becomeing a Christian as well as a heathen Commander.

Ann^o 1469

Note that Collumbus found out America in the Reign of Isabella Queen of Spaine

That Ignatius Loyala the founder of y^e Order of the Jesuites, a Gentleman of Bisca, where he was born in 1491 he was bred a Souldier & at 33 years of age being wounded, and thereby Disabled for war, fell to his Studys in divers places, last at Paris where in the year 1527. he founded the said Order, he dyed in Anno 1556. and was Cannoniz'd by Pope Grigory the 4th in Anno 1622.

1491

1527

1556

1622

when Lewis the 12th of Noble Eminence
(who Erst, had been the Duke of Orleans)
Ascended to the Throne, his fauning Spies,
Urg'd him to be Reveng'd on's Enemies
when Duke; no Quoth the king, tis void of Sence
The king of France should Act as Orleans
So by his prudence did Attaine his Ends
And made his Enemies become his friends.

The Alps are Storied to be in length 3000 furlongs from Ligurian Sea at Genoa to the Adriatick at Friuli. There are no less then 7 famous Rivers that take their Rife, or Springs thence Besides severall other Rivers of Lesser Note.

SUNDRY READINGS EPITOMIZ'D

45

The Brazen Sea made by King Solomon is said to hold three Thousand Baths which Containes according to our English measure Ninety Three Tuns & Six Barrells counting Thirty two gallons ꝑ barrell.

2 Sm 10
4.5. V.

It is Recorded of M^r Peter Gunning Minster of How in kent, afterward Bishop of Ely where he Dyed Anno 1684. That he was a person of generall & almost univerfall knowledge, and in particular A most profound Divine: his Memory Ready and Retentive, his

Judgment solid, his apprehension quick, and penetrating; and as to his Morall qualifications, his temper Remarkable Secret, and Obligeing, his life Exemplary, & Primitive; in a word, he was an Excellent Governo^r, a Carefull Instructor, a Hospitable Entertainer, & a Bountifull Benefacto^r.

A certaine Jewish Doctor seeing a man very sad and Sorrowfull said thus to him if thy grief be for things of this world I pray God Diminish it But if it be for the things of the world to come I pray God increase it.

When the Schollers of R. Nechoniah asked him how he prolonged his Days to such an Age, he Answered I never bought my own Honour, by another man's Disgrace; not ever Spoke Evill of another without Just cause; was Liberall of the Goods w^{ch} God had given me and was contented with what He Enjoyed.

one Said that a man that hath a Defect in his understanding may bee seen by his Lofty Carriage looking Big, presumptuous, fastidious, and Standing much on his termes, gapeing after Honour, and very humorous.

It is a Received truth that upon Record that in y^e Irish Rebellion, Crewell and Barberous Maffacre which was perpetrated in Ireland Anno 1641 that there were within two years time Murdered 300000 English Protestants I Say Three Hundred Thousand besides what was kill'd in the War.

Pliny in his Epistle to Tittus Vespasian writes that Sipio-Afiaticus being accused of high Misdemeano^{rs}, appealed to the Tribunes of the Co^mmons: whom C. Gracchus was one, (whom he took for his mortall Enemy) perfumeing on the goodness of his cause said

Note the
Confidence
of A
Heathen

openly, that his very Enemies being his Judges could not but Acquitt him and give sentence on his side. But tis Dangerous to adventure ones Cause in this age, Even among Christians.

BRISTOL 18TH DECEMBER 1703

46

To his Excellency Joseph Dudley Esq^r Gove^r: &c.

Sr: My humble Muse Sad, and in lonely State
On various things doth meekly Contemplate
And now presumes to give Her sober Sence
Of what She deemes concerns yo^r Excellence.
Yet some perhaps more gratefull might Reveale
What they thrô fear, or bye Respects Confeale.

see
page
52 and 53

When Erst that Noble Bassa dar'd to tell
The Grand Amurath (plaine) he did not well
T' Omit his great Affaires of State (unarm'd)
Was by the Beauty of his Captive Charm'd;
On w^{ch} (adds he) yo^r Vassalls all amated,
Say you yo^r Ancestors han't Imitated;
In Glorious Atchievements.
And now Great Sir, my loyalty Co^mands
Me thus to put my life into yo^r hands:
To act towards me as you please at Leafure
I humbly Bow unto yo^r Royall Pleasure.
Thus Said, the Sultan gravely did Reply,
I pardon this thy Bold Temerity;
And thee Co^mand forth with the Estates Convene
And thou shalt Shortly see another Seene.

Then why may'nt I by way of Imitation
Speak Truth to you, thô in a lower Station
And thrô unfeined love presume to Say
What may be usefull unto you this Day:

Who am yo^r faithfull Servant, (thô forfaken)
 Yo^r Excellence hath not fitt Measures taken;
 In the due Conduct of yo^r Government,
 Which has Occasiond so much discontent
 Among yo^r people: if you they have not hated,
 Yet to yo^r Self, their Love is much abated;
 I need not name particulars, They Strang
 In Church and Co^mon weale there's such a Chang
 Made, and Endeavour'd, in so Short a Space
 Which threatens all Our Priviledge to Rase;
 And if Accomplished would surely then:
 Cause us to Cease to be Right Englishman.

Now

47

Now if you think these Hints proceed from mee
 I doe assure you tis Vox Populi:
 And if I mis^s not much in my Account
 if you persist therein, 'Twill you Dismount;
 Sure Wifest Princes all Endeavours prove
 To gaine and keep their loyall Subjects Love
 For as Lord Burpleigh to that Queen said do
 But gaine their Hearts, you've hands, & purses to.
 And that wise Queen in working Reformation,
 Wrought gradually, not Sudden Alteration.
 And tis a Rule to w^{ch} all men Consent,
 That violent motions are not Permanent.
 And he that manageth Affaires of State
 Had need beware, he Don't Precipitate.

You know what Phoebus Said to Phaeton,
 When he would Rule the Chariot of the Sun:
 Me Imitate, the Tracts thy wheelles will guide
 For bear the whip, and doe not over Ride.

And now, Sir, Thô my life's not in yo^r hand,
 Yet is my wellfare much at yo^r Co^mmand:

Zeale me incites theſe Memoires (as tis meet)
 To lay them at yo^r Excellencys feet;
 It may perhaps Diſpleaſe, if ſo it do
 Sure love and honour me Conſtraines thereto:
 And I Remember what the Wiſeman Sed,
 Tis better be Reprov'd, than Flattered;
 And he more favouer afterwards ſhall finde
 Than he that Sailes with Every Blaſt of winde
 But if to ſpeak the Truth be Deem'd a Crime,
 We may conclude it is an Evill time.

From him who honoureth yo^r Excellence
 Tho^t not Regarded with that Recompence

or

John Saffin

From him tho^t Aged, is not whimſey Pated,
 Or prone to Dote, nor Superannuated.

Here is an Adage I found in my Pockett book noted
 1687

The Honour, peace, Safty, Juſt Rights & Libertys of
 the Subject, ought to be preſerved by the Magiſtrate.

How far ſhould it then be from them to take away,
 Diminiſh Blaſted, Debaſed or be Deſtroyed by them-
 ſelves.

BRIEF COLLECTIONS OUT OF ROBERT BOYLE'S
 SERAFFICK SERAPHICK LOVE TO HIS FRIENDS.

To love even with ſome Paſſionatenefs the perſon
 you would Marry, is not onely allowable but Expedi-
 ent, being not almoſt but altogether Neceſſary to y^e
 duty of fixing yo^r Affection where you once Ingaged
 yo^r ffaith.

A vertuous wife may love both her Huſbands Rela-
 tions and her own, and yet be truely ſaid to love him

1687

48

Sect I

with her whole heart; because there is a certaine unrivall'd Degree of kindnes, and a peculier sort of love w^{ch} constitutes true Conjugall Affection that She confines to him, and Reserves intirely for him and would think it criminall to harbour for any other person. So a Religious Soul may Obey the Command of loving God Entirely thô She allow her Affections other objects; provided they be kept in A Due Subordination to, and kept from Entering to Competition with that Love, w^{ch} ought to be Appropriated to him; and w^{ch} results chiefly from an Either altogether or almost Coñmoreasible Elevation and vastness of Affection; from an Entire Resignement to and an absolute Dependence on, the loved Party; from a restless Disquiet upon the Least fence or doubt of her displeasure from a greater concern in her Interest, then ones' own; from an Expectation no less then felicity or wretchedness, from her friendship or indignation or at least a persuadedness that nothing can be greater happiness then her favour, or Deserve the Name of Happiness without it, for whereever A Passion hath these propertys or any of them Conspicuous in it, it cannot but by being Consecrated unto God. Avoyd being injurious both to him and its Self. It is not my Designe in this paper to Declaime against love in generall or make a Sollemn Haraunge of the Fickleness of Women, and that therefore as young Gallants cast away their Love upon unfitt Objects; their Descreet friends (fensible of the truth of Italian Comicks Observation)

on^etâ contrâ amore
E troppofrale Schemo
Ingio vinetto cuore.

In youthfull hearts bare vertues wont to prove
But a weake Shield against the Darts of Love.

When you give yo^r Mistriſs the Stile of Goddeſs and
talk of nothing to Her but offering up of hearts, adore-

ing Sacrifices Marterdoms; does not this Implie that thô it be said to her tis meant to a Divinitie: and this truth the very ficklenefs of Lovers Concurr to Testifie: for what men call and thinke Inconstancy is nothing but a Chase of perfect Beauties, w^{ch} our love fruitlessly followes and seeks in One.

SUNDRY READINGS EPITOMIZED

49

I Rememb^{er} the Epicurian Lucretious himself Even in that Impious passage where he denys Divine Providence; and in a Seeming but Injurious Complement would under the pretence of Easeing God of it, Deprive him of y^e Government of the world: does yet confes that the Divine Nature must Necessarily Enjoy A Supream & Endless Tranquillity, adding.

Privat dolore omnia privata pericles
 Ipsa fuis pollens optibus nihil indiga Nostri.
whereby he acknowledges.

That from all griefes and Dangers of them freed
 Rich in its Self, it has of us, no need.

or if you will have him speak of the Gods in the plurall like a Heathen Poet. That

Far above griefs and Dangers those blest powers
 Rich in their Native goods, need none of Ours.

what God once said to the Generous Joshua I will never leave thee nor forsake thee, is by the writer to the Hebrews applied to Believers in Generall.

page 88.

Our Female Beautys are usually as fickle in their faces as their minds, and more uncertaine in the former, because thô Casualtys should spare them age brings in a Necessity of Change, nay a Decay; leaving our Doters upon Red and white inceasantly perplexed, by the incertainty both of the Continuance of their Mistrisfes

89.

kindness, and of the lasting of her Beauty, (both w^{ch} are Necessary to the Amorists Joys and quiet) for sometimes when the Mistresses humour doth not Change so much as to prove guilty of the fault of inconstancy, her face alters Enough to make her lovers with Inconstancy, no fault, or that she had committed it, that her fickleness might afford them the Excuse of Imitation or Reveng.

page 92

God is ever present with us, or rather in us, here you shall find yo^r privilege improved to a permission, nay an Invitation of Entertaining the Object of yo^r Love at all times, no hours renders yo^r visitts unreasonable, nor no length tedious; he is rather well-coming to God that comes to him ofteneft & stayes Longest.

page 104

Had I the leisure to Lead yo^r thoughts with me to the Gallies, and shew you there those wretched Captives that are Chain'd to the Oares they tugg at, and thô Expof'd to all the miseries of a Tempestious Sea, have often-times cause given them by their Barberous usage Ashore, to fear the ocean less then any port, Death Could I Draw for you the Curtaines of sick & dying men, and open to you that Sad-Seene, where some pine and languish away by Distempers that Deprive them of all the Joys, Advantages (and what is more

50

SUNDRY READINGS EPITOMIZED

Boyle

More considerable) uses of Life, before they Ease them of Life, itself; others breath Rather then live, perpetually tormented Either with their Deseases, or Physick to protract a wretched Life, upon termes that turn into a Trouble: and others Struggling with the Rude pangs of Death, are yet perchance less tormented by them then by the sad prospect of their former Life, and the Remembrance of those Criminall pleasures

p.105.

which yet perhaps lefs trouble them that they muſt now forgoe then they once Enjoy'd them.

Should I bring you into Hofpitals and ſhew you there the various ſhapes of humane miſery, and how many fouls narrowly lodg'd if may ſo ſpeak in Synecdochicall Bodys, See their Earthen Cottages mouldering away to Duſt, thoſe miſerable perſons by the loſs of one limb after another, ſurviveing but part of Themſelves, and liveing to ſee themſelves Dead and buried by piecemeales.

Should I (to diſpatch) ſhew you all the ſeverall Companys of Mourners, that almoſt make up mankind and diſcloſe to you how copious ſhowers of teares, doe almoſt Everywhere water (not to ſay overflow) this vale of Miſerys: you would perchance ſee cauſe to think that God's Privative (if I may ſo ſpeak) may contend with his poſitive favours; and that you owe little leſs for what you are not, then for what you are, To that Diſcrimateing Mercy of his to which alone you owe yo^r Exemption from Miſerys, as great as the Bleſſing it confers on you: for who hath made thee to Differ, is a Queſtion that may be as well asked in Reference to our Externall as to our Spirituall Condition.

But before I proceed to ſett forth the greatneſs of the Filicity reſerved for us in Heaven, it will I fear, be Requiſite to mind you of the lawfullneſs of haveing an Eye to it; for many not undeſerving Applauded Preachers, have of late been pleaſed to Teach the People that to hope for Heaven is A mercenary Legall and therefore unfilliall Affection.

Boyle

The weale, the Excellence, End, and Happineſs of mankind Lyes in true Religion; and therefore if Rulers ſeek the weale of a people they muſt needs ſeek the Advancement and Eſtabliſhment of this. Mitchell, Nehemiah upon the wall Now it is the Excellency of Every-

Mitchell
page 3

page 7

page 15
page 25
psal:34
21

thing, and the Duty of y^e rationall Creature, to serve to its End; and the more aptly, and fully that any doe serve to their End the better and more Excellent they are. Contempt and Reproach is a Bitter & killing thing to Ingenuous Spirits Woe to that person whosoever he bee that shall be A willing or blameable Cause of hurt or harme to the Lords people here, whom he that toucheth will be found to touch the Apple of his Eye

51

SUNDRY READINGS EPITOMIZED.

Advice to
a Son.

Be not to forward (as many are) to Expose any person to be Laught at, or Ridicled in Company, for thô you cause them to be a frayd of yo^r Witt, you have as much cause to be a frayd of their Memory. there being no person so mean, but he may find a time to doe you a Displeasure.

Advice to a Son.

Dr. Goodwin
of the knowl-
edge of God
the ffather &
Jesus Christ

folio 29)

Man and wife that are but one flesh, we see & know where Love between them is, there is one cōmon Interest of Both; and it is such, and so near a Conjunction through Gods ordination, that it is as if they were One, both as to what concerne the Good of Each Other.

17 Mutuall interest and propriety in one another fol-
owes upon Union

18 Againe how is it that they have this Equall mutuall
Interest in all things it is because they are One.

19 Mutuall Love is the Consequent of Union.

19 Againe he saith Take and compare the mutuall
Communication of mutuall Love, Breathing forth of
Affection, mutuall Delights, and mutuall pleasures in
Each Other which follows Union.

And the foundation of all is Oneness of Interest.

The time of the Gospells was a time of Judgment which began with the Church. But after upon the Empire, and upon the Heathen in it So that as you look for Stormes in Autumn and frosts in winter, So Expect Judgments where the Gospell hath been preached; for the Quarrell of his Covenant must be Reveng'd and vindicated.

Ditto on the
Revelation
fol 36.

Againe I considered all Travell and Every right worke that for this a man is Envied of his Neighbour this is allso vanity and vexation of Spirit.

Eccl:
4.4.

All the worthy Designes and Compleat works of wise and vertuous men, instead of that honour & Recompence w^{ch} he deserves he meets with nothing but Envy & Obliquity and many Evil fruits thereof

Pool

This an Epidemicall Deseafe in New England.

All this have I seen there is a time where in One man Ruleth over another to his own hurt

Eccl: 8.9.

All this have I seen. I have been a Dilligent Observer of of actions and Events there are some kings (& Governo^{rs}) who use their power wickedly and Tyrannically whereby they doe not onely oppresse their people but hurt themselves by bringing the vengeance of God and men upon their own heads.

Pool

Dead flies cause the Oyntment of the Apothecary to send forth a Stinking Savour: So doth a little folly him that is in Reputation for wisdom and honour.

cop. 10.1

Which comes to pass partly because all the Actions and Consequently all the follies of such men are most Dilligently observed and soonest Discerned & partly because of that Envious Disposition of men's minds w^{ch} makes them Quickfighted to discover, and glad to hear, and afterward to declare the faults and fraileties of such as by their greater Eminency did out shine and Obscure them.

Poole

SUNDRY READINGS EPITOMIZED

Eccle 10
5 : 6.

I have seen an Evill under the Sun as an Error proceeding from the Ruler 6. folly is sett in great Dignity & the Rich sitt in low places.

Pool

Foolish and unworthy persons are frequently Advanced by the favour or humour of Princes into places of highest Trust and Dignity, w^{ch} is a great Reproach & mischief to the Prince, and a Sore Callamity to all his people. &c.

It was a true Saying of Doct^{or} Patrick viz
That a proud man hath no God, an unpeaceable man hath no Neighbour, a Distrustfull man hath not himself

A Jewish Doct^{or} seeing a man very sad said to him if thy grief be for the things of this world I pray God dimish it; but if it be for the things of the world to come I pray God increase it.

It was a most ingenuous conceite of Cameracensis that when God created Adam he gave him all precious and Excellent Endowments; as Truth to instruct him Justice to Direct him, Mercy to preserve him and peace to Delight him.

But when he was fallen from God they all returned to the Almighty againe and moved against this unhappy Creature for Justice pleaded for his Condemnation, Truth pleaded for his Execution of that which God had Threat'ned for his Disobedience. But Mercy pleaded & intreated for poor miserable man: and peace Endeavoured to take off the Edge of Gods Displeasure & Reconcile the Creature to his Creatour. &c.

An answer to a friend that Desired to know the rea-

son that moved me to write to his Excellency on this perhaps unpleasant Subject, Either in verse or prose first in verse Because there is a far greater liberty and freedome allowed amongst all Civill Nations to them that Poetize, or write in verse in all plainesse and perficuitie without offence thô to the greatest Prince in that it it more takeing, and Emphatically renders the truth of the matter, and sence of the Author.

Because the case now Requires it: and it is the bounden Duty of Every One that is really true to the Interest of his Countrey to doe his best Endeavour according to his capacity, to obstruct the Streame of Inovation of the State of things respecting our Libertys both civill and Sacred: the omission where of may tend to the Detriment, if not ruine of the Publick weale.

That I might thereby Demonstrate to his Excellency that I am Abused, and as I am an Englishman will not Sell, or Tamely suffer my Birthright to be taken from me without Regrett; and that I am not so Stupid or insensible or Superanuated, (as he was pleased most unworthyly to render me, in the Council, when he put a Negative on me and other Gentlemen, then legally Chosen Members of her Majestys Council) &c. So as to Incapacitate me of Enjoying the right of an Englishmans Birth in poynt of honour, or other Interest. (To

see the Letter
in folio 46-47

Mr. Dudley

2

3

SUNDRY READINGS EPITOMIZED

53

To Evidence the truth of this Assertion I Shall here cite some passages of the Opinion and profound Judgment of the Honourable house of Lords in Parliament touching this matter, upon a serious Debate with the House of Commons in passing an Act for preventing Occasionall Conformity w^{ch} is pertinente to the Subject in hand.

page 3

The Lords think that an Englishman cannot be Reduced to a more unhappy condition then to be put by Law under an incapacity of Serveing his Prince and Countrey: and therefore nothing but a Crime of A Detestable Nature ought to put on him such a Disabillity

The Lords say that incapacity is to great a punishment for such an Offence, and it is hard to Imagine any offence that is not Capitall can Deserve it

That there is no more reason to punish this offence (viz partiall Conformity) with incapacity, then to make it ffelony.

but Mr
Dudley will.

That to be capeable of being Elected or Chosen to Office is an Englishmans Brithright which the Lords will deprive no man of.

That attempting to hasty cures have often proved fatall.

The Lords say that the penalty or punishment of a totall Incapacity is the heviest next the losf of life.

That Justice and good policy requires that there should be some proportion between the offence and the punishment Thus the Lords. They farther adde That thô the Lords allow that no man hath a place by Birthright, or but few such Examples in Our Government, yet that giveing a vote for a Representative whereby Every Englishman preserves his property; and that whatsoever Deprives him of such a Vote Deprives him of his Birthright

And now

*Mr. Dudley

I find I am by him* Ingrately used,
Not onely So, but wretchedly abused;
and this abuse to such a mischief tends,
That all he hath, can never make amends.

Hee that hath the kings Comission ought to Maintaine it; To Let it Suffer under Rudeness is to betray it. To be tame, and Silent in such Cafes, is not Mod-

esty but meanes. Humillity obliges no man to Defert his Trust; to throw up his Priviledge, and prove false to his Character.

It is noted in History that when king Charles the first came to the Crown Ann^o 1625. that the Members of the Privy Council in king James Reign, were onely anew sworn to king Charles, not attempting a New Choice or any one put by, or Dismitted.

BRISTOL THE 20TH OCTOBER^{ER} 1699

54

To his Excellency Richard Earle of Bellamont Capt: Gen^l: & Governor in Chief in & over his Majestys Province of the Massachusetts Bay New York & Newhampshire in New England & Vice Admirall of y^e same

Illustrious Lord since Providence hath sent,
 you as a Sun in this our Firmament:
 Beame forth yo^r Splendid Rays, and Shine most Clear
 within the Expansion of our Hemisphere
 O Let yo^r Excellence vouch safe Redrefs;
 from the Oppressions, & unrighteousness
 the dire confusions & Tumultuous Stirs
 of the false perfidious, vile Rhode Islanders,
 who have a long time Domineer'd with Rigour
 In practices Illegall, with such vigour:
 Which has born down before them, almost quite
 The Laws (themselves) of Justice, truth & right;
 And I yo^r humble Suppliant, doe Implore
 Yo^r powerfull ayde may my Estate Restore
 So unjustly Raped from me: and Resent
 with just Regret, their fals-Imprisonment
 So shall yo^r Orator most humbly pray;
 (In this concise Petitionary way)
 O may yo^r Excellency's family
 Yo^r Vertuous Consort, and yo^r Progeny
 (Whiles you and they on Earth shall have abode)

Be ever precious in the fight of God
 And when these days shall cease, you may on High
 Be ever Blessed to Eternity;
 And I yo^r Suppliant shall truly Stand
 Yo^r Lordships humble Servant at Co^mmand

Jn^o Saffin

Remarks upon History

Cicero, doth truly terme History the Wittness of Times, the Light of Truth, the Life of Memory, and the Messenger of Antiquity.

Hereby we are Armed against the Rage & rashness of fortune; and by this we may seem to have traveled in all Countreys, to have lived in all Ages, and to have been Conversant in all Affaires; Neither is it the Least Benefit of History, that it preserveth Eternally both the Glory of Good men and the Shame of Evil.

History is a Transparent Mirrour wherein we see what hath been Transacted, and done in the world in all Ages and Generations.

55

CONCERNING THE PRINCIPALLITY OF WALES
 THERE ARE TWELVE COUNTYS W^{ch} IN PARTICULAR
 CONTAINES INHABITANTS & HOUSES AS IN
 PARTICULAR VIZ

The Ile of Anglesey	acres	Houfes
all amounting to	200000	1840
Brecknock Shire	620000	5930
Cardigan Shire	520000	3150
Carmarden Shire	700000	5350
Carnarvon Shire	370000	2765
Denbigh Shire	410000	6400
Flint Shire	410000	6400

Glamorgan Shire	540000	9640
Merioneth Shire	500000	2590
Montgomery Shire	560000	5660
Pembroke Shire	420000	4320
Radnor Shire	310000	3160
Acres—	5560000	57205 houfes

King Edward the I sent for his Queen being great with Child, and will'd her to be brought to bed att Canarvan where she brought forth the first Prince of Wales w^{ch} title continued in the Eldest sons of the Kings of England Ever after.

London hath 134 Parishes in, and about y^e walls wherein (according to a moderate Computation) there are 800000 Inhabitants besides a bundance of seamen that are . . . persons thereto belonging. It is very Remarkable yea admireable to consider that one of the Subjects of the Crown of England yet an Honourable Person S^r Hue Middleton a knight of Wales on his own proper Charge made and brought an Ellabourate and Artificiall River from two Eminent Springs near Ware in Hartford Shire, that in its turning and winding Course Runs neare Sixety miles through Hills, and carried our deep Vallies 20 foot high in wooden troughs; it hath allso 800 bridges over it, of Stone brick and Timber. New State of England page 150.

That most Ingenious Contrivance of y^e peny post, w^{ch} was in March 25th Anno 1680 put in practice by that worthy Cittizen M^r Dockwra who is now the present Controller thereof; whose publick Spirit led him first to sett it up soley at his own Charge in Expectation of a future benefitt (as to the Publick) so to himself, in Consideration of the vast Charge Study and Expence he had been at about it to bring it to its progress and perfection;

But instead thereof that Bigotted, and lowspirited Prince, king James 2 most unworthily Deprived Deprived m^r Dockwra of the benefitt thereof, and not onely so, but Ignobly, even beneath an ordinary Subject, (much less a king) Suffered (or Rather) Caused him to be sued in his own name in no less than Twenty writts in one Terme: and afterward in an Action of Ten Thousand pounds to colour this Egregious Oppression under a fals pretence But the present Government Considered him & made him Comptroler of said Office in part of Recompence, and support of his family who by his vast Expence and Injenuous Contrivance had been such a Benefactor to the Commonwealth.

56

BRISTOL 22TH JANUARY 1704TO HIS EXCELLENCY JOSEPH DUDLEY ESQ^R GOV^R: &c.S^r,

This Letter was written to his Excellency upon the Occasion of the Newes that his Excellency was on the of January 1704 goeing over Charles River upon the Ice with a sleigh, and four horses with his Wife and Daughters, the ice suddenly broke, and all the horses falling into the River the two hindermost Horses were Drowned, and His Excellency and His, hardly

My Muse presumes to Greet yo^r Excellence by this plaine Script, to give my humble Sence of yo^r Late Wonderfull Deliverance w^{ch} to yo^r Self's a Speaking Providence and not to you alone: but to us all: Both high and low (both Sexes) great & small I doe Endeavour allwayes, what I can, to approve my Self a Reall Englishman and that I may (to whom I Doe pretend) Shew that I am a true and faithfull friend; and that my Language, I may so Comprise not to be Rude, nor yet to Temporize. Sir, give me leave, to Say without Offence, how nearly this concerns yo^r Excellence it Speaks to you, in midst of all yo^r Glory, how fraile you are, how weake, how Transitory; it Says to us we all are Vanitie and Sons of Noblemen are but a Lye. Sure the Most High doth by the same Intend

{ or to whom
friendship
I pretend

what you as Chief, have done amifs should mend:
 not onely Privet ills, should be Bewayl'd
 but as unto the Publick; you have fail'd;
 And whether Inovations you han't preft,
 and fought to Alter that w^{ch} God hath Bleft
 the People in New England, many a Day,
 for w^{ch} they did fo often faft, and pray.
 yo^r Excellency knowes affuredly
 more then is obvious to a mortall Eye.
 That you Defigne (yo^r Actions don't concale)
 a Totall Change in Church, and comonweale:
 is the Opinion of moft Thinking men
 we muft Return to Egypt once agen
 ah! Let it not be faid that you now Dare,
 to pull Down that yo^r Father helpt to Reare
 With thofe Renowned Worthys men of Name:
 who firft (to Settle) to this Countrey came
 But O Conſider what thoſe Seers ſaid,
 Erft, at Elections when they preach'd & pray'd
 who did Denounce Great Woes to him who ſhould
 Raſe that fair Structure God by them did build.
 And S^r. may not your future Government
 Cauſe in this People any Diſcontent:
 But that they may All, with one heart, & voice
 for yo^r Deliverance, Sing, and Rejoice;
 And may this Mercy, great Deliverance
 the Praiſes of Jehouahs Name advance.
 and I, poor I, among the Reſt will then
 with all my Heart, and Spirit, Say Amen.

From him who wiſheth (certainly) he knew
 with beſt Advantage, how to Honour you. I. S.

Eſcaped but
 were Wonder-
 fully preſerved
 Laus Deo.

57

MARCH 4TH ANNO 1698*A Charracteristicall Satyre on a proud upstart.*

Should I thee ranke with Radamanthus fell
 and all those furies (Poets) faine in Hell;
 who (when incarnate) were in Sundry times
 the Plague of Nature, and the Forge of Crimes.
 I should more Honour unto thee Impart
 Ten Thousand times above thy Due Desert.
 for nothing's in thee which in them was Rare
 But with their villanies thou maiest Compare.
 if Arrogance, and Dareing Impudence:
 Bold Boysterous Rudnefs, Brazen Insolence;
 Concomitant in thee, to all mens Sight,
 Imperious outrage, and Mallicious Spite
 Be such Endowments as doe merit praise
 Then Let my Muse for Thee this Trophy raise.
 I. S.

or Thus

A Satyretericall Charracter of a proud Upstart

Should I thee Ranke with Radamanthus fell,
 and the other Judges Furies (Poets faine) of Hell,
 Who (when Incarnate) were in Sundry times,
 the Plague of Nature, and the Forge of Crimes;
 I should more Honour unto thee Impart
 Ten thousand times above thy due Desert;
 for, Nothing's in thee: w^{ch} in them was Rare,
 But with their Villanies, thou mayst Compaire;
 if Arrogance, and Dareing Impudence
 Bold, Boysterous Rudnefs, Brazen Insolence:
 Imperious Outrage, and malicious Spite,
 (concomitant in thee, to all mens Sight)
 Be such Endowments as doe merit Praise
 Then Let my Muse for thee, this Trophy raise
 J. S.

if Arrogance and Dareing Impudence
 Bold, Boysterous Rudeness Brazen Insolence
 Audacious Boasting thy Pseudo-parts
 Slighting detracting Others true Deserts
 Imperious Outrage & malicious Spite
 (Concomitant With thee to all men's Sight)
 Be such Endowments as doe merit Praise
 Then let my Muse for thee this Trophy Raife

added

Solomon Saith a poor man is better then a lyer, yea
 a Thief is better then a Lyer, but they both (without
 Repentence) shall be Destroyed.

The Disposition of a Lyer is Dishonourable, and
 Ignominious, and his Shame is Ever with him.

Prov. 6th
16.17

Therefore hate lying before all men whatsoever, be-
 cause it is hated by God, and all good men

So that a Lye is a fowle Blott to a man, who hath
 this Remark upon him (when he is known) that when
 he Speakes Truth no body will beleive him.

BRISTOL THE 2^D OF FEBRUARY 170 $\frac{3}{4}$

58

A

*Revived Elegiac Lamentation of the Deplorable, and
 Irripairable Loss of his truely Loving and Dearly Be-
 loved Consort Martha Saffin who Departed this life by
 that Epidemicall Desease of the Small Pox in Boston
 December the 11th 1678*

Martha who was my Dove, my Hebian* wife,
 The Dear Companion; and Joy of my Life:
 The Paragon of vertue, Loyall Duty
 The Cabinet of Graces, Seat of Beauty.
 That was in her Innate; where shall we find
 Those Rare Accomplishments of women kind;
 "who true Deserts deserves a Quill,

*(youthful

“That Sprang from Fam’d Parnassus Hill:
“For to Delineate it, or Rather:
“An Angells Pencill to fet forth
“Her Rare Tranfendent reall worth.
Her Awefull fear of God, was Exemplarie
Her fincere Love to Chrift, Devout like Marie
Her due Respect unto his Minifters,
She manifested as his Right-hand Stars.
Her Amiable Carriage unto all
Did very much Oblige both Great & Small.
But O unto her Husband (he knew well)
In Conjugall Affection did Excell
Conelia, and Artemesia faire
Pandora, and Valeria (Ladys Rare)
famous for Love unto their Husbands were,
yet to my Dove they fcarcly could Compare
The moft of women, without Parallel
yet kind to all according to their Merit
was of a Noble and A generous Spirit.
She was well verfed in Domaftick cares
Did prudently Order her houfe Affaires
The Education of her Children young,
She knew full well, did unto her belong;
And O how Loveingly with awefull heed,
She did her Children, and her Maidens Breed.
That with a look, a nod, in filence Beckt,
She could comãd Obedience, due Respect.
likewife her Husbands Merchandizes She
when he was abfent manag’d Accuratly
was fo accute therein, that none could tell
What She did Beft, She acted all fo well.
She was Compaffionate: and did Inherit
A tender and a Simpathizeing Spirit

A LAMENTATION 170 $\frac{3}{4}$

59

Towards the Afflicted, Sorrowfull and Sad,
 A fellow feeling of those woes they had:
 And to asswage the Dollor of their grief
 would doe her uttmost for their full Releif.
 My Muse doth flag, but grief doth more increafe,
 Sorrow constraines my Numbers here to Cease;
 All I have Said; or can in words Comprise,
 Her true Perfections but Epitomise,
 Who Speaks her Praise, cannot Hyperbolize
 But ah! alas! She's gone and I alone
 These five & Twenty years left to bemone
 my unrepaired Los in Her since gone.
 And Still the more I grieve, the more I may,
 Which will Continue till my Dying Day. J. S.

SUNDRY READINGS EPITOMIZED

60

It is Storied of Carthage the Queen of the Cittys of
 Affrica that it contained in Circuit twenty-four Miles
 as fflorus in his Abridgment of Livie hath Recorded
 and by the outer wall 360 ffurlongs (that is 45 miles)
 as it is in Strabo.

The Extent or proportions of the four Quarters of
 the world viz Europe Affrica, Asia & America are as
 one to 3.4. & 7. That Christians possesse about a Sixth
 part of the known Inhabited Earth: the Mahumetans
 a fifth part, and Idolaters two thirds: So that if we
 Devide the known Regions of the world into 30 Equall
 parts. the Christians part is five, the Mahumetans Six,
 and the Idolaters Nineteen.

A Thankfull Memoriall October 6th 1704

God gave me Life, and did the same Sustaine

October
 6th 1704

A good part of King Charles the first his Reign
 And when King Charles the Second did Arive
 To Englands Diadem I did Survive:
 And in the Interregnum did Espie
 The various Governments advanc'd on high
 By different Names: as King and Parliament,
 (Which did the Nations Body Represent)
 Yet in their Notions did not allwayes Jump,
 But in Dirision, some them, call'd the Rump
 Others more milde, did well, their acts Resent
 Term'd them in Honour The Long Parliament.
 Them Oliver dismist, the Grant Director
 Was quickly after term'd the Lord Protector;
 I saw his Reign: (and Richard his Successor)
 Who was in Scorne call'd Englands great Oppressor;
 When they went off, came other new Supplys:
 Call'd Keepers of the English Libertys.
 Others in Government, grew proud & Haughty
 Yet were Intituled: the Committee of Safty.
 Who in their places did not long Remaine,
 But were Dismist Er'e Charles came home againe.
 Who off the Stage went, as one in a Trance
 Next James the 2. did the Throne Advance
 He came in Smoothly, and with great Applause
 But soon Eclipt Our Libertys, and Lawes
 Strove to reduce us to French Slavery
 And us Subject unto the Roman See.
 Untill the Belgick Glorious Star arose
 And did his Arbitrary power Oppose
 Which made him (like a Coward) leave his State
 His Crown and his three kingdoms Abdicate.
 Then by the motion of the Nation (known)
 King William & Queen Mary mount the Throne
 Of famous England, who were Next Ally'd
 And by their Innate worth were Dignify'd

Who

A THANKFULL MEMORIAL THE 6TH OF OCTOB^{ER} 1704

61

Who when they Gloriously had run their Race
 And were Tranſlated to a Better place
 The next Allied: Queen Anna had the Space.
 Who by her noble vertues well became
 The honour of that Royall Diadem
 Thus by Divine Affiſtance I have ſeen
 Seven Regencies before the preſent Queen
 Who Alternately have (as hath been Sayd)
 Fair Englands great, and Glorious Scepter Sway'd.
 God grant that She may length of Days Attaine
 And on our Britiſh Throne have peacefull Reign,
 And for his grace to me to ſee the ſame
 What cauſe have I, to Bleſs his holy Name.

or thus

And Now how much am I oblig'd to Raiſe
 my heart with Thanks, to Cellibrate his praiſe.
 and while I have a Beeing for the ſame,
 to Bleſs and Ever praiſe his Sacred Name. J. S.

There's nothing Glorious but is hard to gett
 w^{ch} Noble minds and braver Spirits whett:
 Arme then thy Breaf with generous fortitude.
 Things of high worth are Ever moſt perſu'd;
 By thoſe who ayme true Riches to attaine
 And by Induſtry precious things to gaine
 And Neighbouring States doe in their leagues comend
 A Lyon rather then a fox (for friend)

on fair weather

The Serene Splendor of our Hemmiſphre
 propiciouſly unto our Eyes appeare
 and Sable Mantles of the Spangled Skie
 By Zephurus healthfull Breathings hence do Flie

on fowle weather

The Canopie of Heaven w^{ch} doth include
 Starrs of the great, and Leffer Magnitude:
 Their Glorious Splendor, difmall darknefs shrouds
 and vailed is their Beauty now, with Clouds.

It is Recorded for a Certaine Truth that in the Irish
 Rebellion, and Cruell Maffacre which broke out was
 perpetrated in Ireland Anno 1641 there was in two
 years time 300000, Three Hundred Thousand English
 Proteftants Cruelly Murthred. befides what was kill'd
 in the War.

That the greateft Slaughter of men that Ever was
 made by the Scotts in one fight againft the English was
 in king Edward the Seconds time at the Battell at Ban-
 nock wherein was flaine (as Holinshed Reports) 4 Lords,
 & Gilbert de Clare Earl of Gloucester, 700 knights &
 Gentlemen, and about 40000 privet Souldiers; this
 Cowardly king being the firft that Fled.

62

SUNDRY READINGS EPITOMIZ'D

Sr Edward Poynings Lord Deputy of Ireland in the
 Reign of Henry the Eight made an Act that all laws
 made in Ireland should be of no force untill they were
 firft transmittedito England and there Approved by the
 king & Council to be good & Expedient for that Land,
 and fo returned back againe under the Great Seal of
 England, this with others, were called Poynings Lawes.

There is a book (Entituled the true English Interest)
 that declares the great Advantage to a people to cutt
 Rivers, or thurrow Courfes by water from place to
 place through the maineland (Where it is feafable)
 for the promotion of Trade. for confirmation whereof,

he Instanceth the Example of Lewes the French king who hath cutt a River crofs the Nation from Burdeaux in our Brittish Seas to Narbone & Aude, in the Mediteranian Sea; so that they may now Trade through the Countrey about two Hundred miles by water.

Mr Lee of the North his Engine, and Mr Bayly's Engine (both lately Invented) will cutt Rivers att an Easie Rate, and with great Expedition.

Carew
Renells
Esqr
page 42.

It is Affirmed for a Certaine truth that the French kings own Table Stands him 500000 £ Sterling yearly besides the Da^ulphin, and the Queens Expence at Court; and in Pentions at home & abroad there is payd yearly at least Seven Millions of money more, besides the Necessary Charges of Ambassadors Munion Building fortifieing

And the French Clergy are generally beleived to Possess in the whole kingome no less than Thirty Millions Sterling of yearly Rent w^{ch} they pay to the king. nor doth the Pope intermedle with those Ecclesiasticall Benefices in the least.

The meere Impost of Salt through out the kingdome of France, is said to amount to Two Millions of pounds Sterling, y^e poor People being forced to take yearly such a quantity they know not how to use, at the kings Excessive price

The ffrench king Lewis the 14. was born y^e 5th of Septemb^{er} 1638. son to Lewis 13th by Anna of Austria: he was Married to Terefia d'Austria, onely Daughter to Phillip 4. king of Spaine. She was born the 20th Septemb^{er} 1638. and married the 9th June 1660 to the most Christian king

When the Queen of France Enters first into any Town, all the Prisoners are Ipso facto Discharged; She also (as well as the king) is preferred before any other Credito^{rs} whatsoever.

The Dauphin of France the kings Eldest Son fo called from a Donation of the Province of Dauphin given to Phillip of Valois king of France, by Humber the last Dauphin de Viennois on the Condition that the king of France his Eldest Son should Ever after bear that Title, done An^o. 1394 this Dauphin was born Anno 1661 on the 1st Novemb^{er} when the king of France was absent in y^e warres against Holland the management of his affaires at home was committed to his Queen.

SUNDRY READINGS EPITOMIZ'D

The King of France is so Absolute that his will is his Law. he not onely makes peace, & wars, pardoneth Naturealizeth, Enobleth, names the vullue of money, but Even makes Lawes, and Impofeth Taxes at his pleasure. for thô they have Nine Parliaments, or Sovereign Courts of Justice besides a tenth added Lewis the 13th yet their Maineworke is to Rattifie the kings Edicts sent to them with a Comand This Our Pleasure. nor doth their Rattification signifie any thing to the validity of the Act, but meerly for shew personateing the Authority of former Parliam^{ts} w^{ch} now the king can make them doe what he pleaseth or Else doe what he pleaseth without them.

This intire Sovereignty and absolute Supremicy of the Kings of France, first was Occasioned by the English gaineing two parts of all France so that then the three Estates could not Assemble together to Act &c. whereupon that Exigencie the power was given to Charles the Seventh protemporary but ever after held. By w^{ch} we may See the Danger of Inovations.

The Dukedomes of France are Augmented from two made by king Phillip the Fair An^o 1297 to Sixty Six. the last 13. of them made by Lewis the 13th. between 1608 and 1643

It is Storied that Lewis the 12th king of France called the Just, and ffather of the people, was born at Blois, June 27th. 1462. had the Title of the Duke of Orlans, he Came to the Crown of France May 1498. he made his very Enemys Sensible of his goodnes, for when some put him upon Retaliating those that had been his Enemies before he came to the Crown, made this memorable Reply. That it did not become the King of France to Reveng The Quarrells of the Duke of Orlans. the great Geograficall Dictionary L.E.W.

Confonant to this, is the history of two Roman Senators that were at mortall Enmity, & variance with Each other; at Last one of them came to be Emperour, upon w^{ch} the other being afray'd absconded, but the said Emperour sent for him Spoke kindly to him Saying be not Affray'd for by my power thou hast Escaped my Anger and so they became friends as long as they lived.

Cinna Grandson to Pompey was convicted of being one of the Eagereft to procure Augustus Death, was pardoned by the Emperour, who sent for him to his Chamber, and after making him sensible of his many favours confere upon him obraidid him for his Ingratitude, and so Pardon'd him. upon w^{ch} Cinna [written in margin] serv'd his Prince ever after with all the zeale Imaginable.

on the Deplored Decease of that truly Pious and Hon^{ble} John Leveret Esq^r. Sometime Governour of his then who Departed this Life on the 2 Day of Novemb^{er} Anno

anagr: { Sarah
Sr, Leave
Sr, leave Earth as I to
unto our Saviour

When unexpectedly, my mournfull Muse:
heard the Sad Tydeings, and the Dismall Newes
of the Decease of Her, ah! who can tell
where in New England . . . her Parallell,
where's such a Mother in our Israell,
I was like one bereav'd, had lost the Sence
of so great worth, of so much Excellence,
that as the mov'd Magnetick needle Shakes,
and no Direct poynt, of the Compas takes;
So were my thoughts Distracted, Hurried
as if my Intellectualls all, were fled;
till I at Last, my thoughts did Recollect,
began to think how I might pay Respect
unto Her Urn, and by a Sollemn verse:
Drop some abideing, Teares, upon her Hearse;
ah! who is able duely, to fet forth
Her true perfections, her Transendant worth.
my humble Muse presumes to bring (of mine)
poor Badger Skins, or Goats haire to her Shrine;
being well assur'd, some Lauret pen will Raife,
an Epecaedian Pillar to Her praise.
She was a Gentlewoman grave and Sage
yet Juvenile, and Agile in her age.
Rare Pattern to, and Honour of her Sex,
where in New England: shall we find the next!
Let this be said, to Her Perpetuall fame,
She was a Noble and a Vertuous Dame;
A Saint sublime, in grace and Sanctitie,
as here, hath Lodged in Humanitie:
Her Amiable carriage unto all,
with whom She did converse, both great, & small,
with so much prudence, Equanimity,
according to their worth, and Quallity
gain'd her the Happinefs w^{ch} few attaine
that scarce of Her did any E're complaine
So was her Meine, vested with Modestie,

Chearfull in converse, with out Levitie.
 free in behaviour; yet none could her Niglect
 Her awefull prefence did Comand Respect.
 She in Domastick matters was well seen:
 She Rul'd among her Children, like a Queen;
 She aw'd her servants, yet with Lenety,
 they her Obey'd in Love, not Servilety;
 She good was to the poor, to them in want
 Her Charity Extended, was not Scant.
 But above all, her Pietie appears
 Even from Her youth, unto her Elder years;
 Her daily walke, Communion so Divine
 with Her Dear Saviour, made her face to Shine;
 Her Intercourse with Heaven did Excell
 She did like Anna, in the Temple Dwell.

(So

ELIGIE

65

*Religious Matron Mrs Sarah Leveret Relict of the
 Late Maties Colony of the Massathusetts Bay in New
 England 1704 in the 75th year of her age.*

So zealiously Devout, So Exemplarie:
 Sate at the feet of Christ, like Blessed Marie.
 no Earthly thing, could from her Duty Stay-Her,
 She like the Pfalmist, gave her Self to Prayer;
 and all her motions, (in their proper Station)
 Defcreetly order'd, without Ostentation.
 what shall I say? who if't can if he please,
 adde Light to the Sun, or water to the Seas;
 much less can I, her due Deserts Comprise
 in this Short Script, doe but Epitomize,
 Her Reall worth; w^{ch} doth Deserve the Essayes
 of men or Angells, to set forth those Rayes
 that Beam'd forth from her Doeings all her Dayes.
 Elated Soul! now Heavens Inhabitant,

Leveret
 Earth

Heaven amfled
 Chrif the Head

Vertues Reward, Joyes Ever Permanent,
 Enjoy doth She, and Shall with the Most High
 Rejoyce therein, unto Eternity.
 And now Dear friends, what's unto us Gods voice?
 If't not to mourne, and allso to Rejoyce?
 Mourn bitterly, that we have Lost a Gem:
 A precious Jewell in our Diadem;
 One floodith Gap, with Prayers prevailent
 t' avert Gods Judgments, and his wrath prevent;
 that Her Example Holy, Admonitions
 Inculcated, with frequent Repeatitions,
 of what She deemed Duty, all, should tend
 But that those warnings now are at an End;
 This, this augments our teares, our grief full Sore:
 that we on Earth shall see her face No More;
 No more! no more! what Dolefull words are these?
 what's in this world can give us perfect Ease?
 yet faith, and hope in midst of all annoys
 and in Respect of Her, may bring forth Joys;
 Rejoyce in this, that She hath run her Race:
 and is Translated to a better place;
 that She from Sin, from Sorrow Stated is
 hence Ever to Enjoy Eternall Blifs;
 that She with Saints, and Angells there doth Sing,
 High Hallelujahs to Her God and King;
 That through the Grace of Christ, we may attaine
 to be with her, and never part againe.
 So in this confidence, Let Comfort Rise:
 forbear to weep Dear Friends: Muse wipe thine Eyes.
 By him with them, in Mournfull State
 Doth Sympathyze, and Lacrimate.

J. S.

Our English Lawes, and Especially Statuts for that
 purpose; abhorring the Entery upon the Apparent Le-

gall Right of another; Either of the will of the King himself, or of any Subject, the Admission of such a practice, is Absolutely Destructive of Property, and all civill Justice and Government; it Desolves the whole civill Governm^t and turns all into the Confused course of Naturall Right

The Ancient Romans had their Twelve Deities, Six Gods, and as many Goddeses, with their Statues guilt with gold, and put up in the great Square of Rome, according to Varra's Testimony. The Six Gods were Jupiter, Neptune, Appollo, Mars, Mercury & Vulcan. The Goddeses Juno, Minerva, Venus, Diana, Ceres and Vesta and Each presided over his Month as, Minerva over March, Venus, April, Appollo, May, Mercurie June, Jupiter July, Ceres August, Vulcan September, Mars October Diana Novemb^{er}, Vesta Dec^{ber}; and Neptune ffbruary. Juno January.

Some Remarks taken out of Gov^{er}: Pen's Book viz^{tt}

Some of our Greatest men Apprehending Climactericall Juncture, give up the Ghost, and care not if they must fall by what hand it is.

Kingdomes, and Co^monwealths have their Births, their Declentions, and their Deaths.

It was a Saying of that Great Lord Fulkland, that A Minister of State, should no more be without Cardina^{ll} d' Offat's Letters, then a Parson be without his Bible.

Tolleration is an Admission of Dissenting Worship wth Impunity to the Dissenters, Secures Property w^{ch} is Civill Rights, and that Eminently the line & power of the Monarchy; for if no man Suffers in his Civill Right for the sake of such Dissent, the poynt of Succession is settled without a Civill War, or a Recantation; since it were an Absurd thing to Imagine that a man born to but five pound a year should not be ly-

able to forfeit his Inheritance for Non Conformity: and yet a Prince of the Blood, &c an Heir to the Imperiall Crown, should be made Incapable of his Inheritance for Church Diffent;

5 Tis want of witt that makes any man false to himself

6 He whom feare or Policy hath mad Treacherous to his own Conscience, ought not to be held true to any thing, but his own safty and Revenge, his Conformity gives him the first, and his Resentment of The force, that Compell'd it, will on no Occasion let him want the last. Thus He.

Lord Delamere
in advice to
his children
page 16th

Saith if you are Concerned in the Prosecution of any Criminal, or other offender, Let yo^r Proceedings be Tempered with Justice, and Moderation: for I have seen it fatal to Severall, who have Strained, and forced the Law to the Destruction or Detriment of others, yet in the End they fell into the Pitt they Digged, and perished by their own Law.

Wittness my Lord Cromwell in King Henry the Eights Time See Baker folio 306

67

SUNDRY READINGS EPITOMIS'D

S^r Walther Raleigh in his Book Entituled Maxims of State page 19. 20. 21. 22. prescribing Generall Rules for Statesmen to observe among the rest saith thus. Viz

The first and Principall, Rule of Policy to bee observed in all States is, to profess, practice and maine-taine the true Worship of God and the Religion which the Allmighty hath prescribed in his holy Word, w^{ch} is the Chief End of all Governm^t

page 3
20

To take heed that no Magistrate be Created or continued contrary to the laws and Policy of the State.

4 To create such Magistrates as love the State, as it is Settled; and take heed of the Contrary practices.

To Advance Such as have skill to Discerne what doth preserve, or what hurteth or altereth the present State.

To take heed of small beginnings, and to meete with them at the first appearance, as well touching the breaking, or Altering of Laws, as concerning other Rules w^{ch} concern the Continuance of Every Severall State.

To provide that, that part be Ever the greatest in Number, and power which favours the State. as now it Stands: this is to be Observed as a very Oracle in all Common Wealths.

p 22.

as Lawes ought to be founded upon the Bases of Reason, So they ought to Last no Longer then the Reason Lasteth.

faith That a Law ceaseth to be a law, from the very Moment it turns useles.

Maxime

to y^e same purpose another

He that will Strive to be more Honourable then others, must abandon passion, pride and Arrogancy; that so his vertue and Desert may Shine more then others. for honour consists not in the Title: but in the opinion the people have of their vertue For it is much more Honour^{ble} to Deserve, and not to have it; then to have it, and not Deserve it.

Ruchworth
488

The true Honour among the best of men, is true Desert, where fortune (as they call it) casts down, there is no fault in the person, &c. but it is Infamy, when men are Raised where is no Merit.

Trajanus Comended Plutarch for his precepts in School: that men should Labour to Deserve Honour but abandon the getting of it Basely.

Diogenes being asked what Beast bitt Sorest, an-

fwered, of wilde Beasts, the Back-biter; of Tame the Flatterer.

The Character of a Covetous man is, that he getteth his goods with care, and Envy of his Neighbours, with Sorrow to his Enemies, with Travell to his Body, with grief to his Spirit, with Scruple to his Conscience, with Danger to his Soul, and curse to his Heirs; his desire is to live poor, to Dye Rich.

NEW ENGLAND LAMENTED.

If we consider well our present Station:
great cause have we of bitter Lamentation,
for loe, all sorts of persons much Complain
but their bewayleings are almost, in vaine;
The Inhabitants of Boston, they Complain
for want of Trade, sufficient to maintaine
their families; and many Lately Broken
are of their poverty a certaine Token;
Behold New England! how throughout the Land,
Thy Chiefest gainefull Trade, is at a Stand;
thy Mercuries, by whose Industrious care
They brought into this Land, both Money & ware,
Even they, begin to Smile for want of Trade;
Yet of the publick Charge they most, are made
to Beare; w^{ch} with their frequent los at Sea
by Shipwreck, Stormes, and by the Enemy,
they'r much Dis^abl'd, and Discourag'd to,
they know not where to fend, nor what to do;
their Ships ly by the walls, and none to tend them
because to gaine, they know not where to fend them.
The Countrey-men Complain, and Justly to,
to pay their Rates, they have so much adoe;
nothing but money now will serve the Turne
they sell their Crops so low, it makes them mourn;

Brick without Straw, is stricktly now Requir'd,
 how money they should gett, may be Admir'd;
 Since when they sell their goods their Rates to pay
 with Disappoyntments are oft sent away;
 Sometimes with scorn, at best with Disrespect
 Shame, and Reproach, and some times base Neglect.
 Yet ne'rtheless, Our Pomp & Gallantry.
 in this poor Land, did never run so high
 In Publick State and Grandure.

But Woe, woe and alas! the Female Train
 doe make their Husbands scratch their heads in vaine:
 for they are grown to such prodigious pride:
 that Sodom like, their finfullness don't hide;
 Come Down Proud Dames, garments of shame put on,
 Sitt in the Dust, Daughters of Babilon.
 So here we'll pause and terminate our Song
 w^{ch} toucheth not the Sober, old nor young:
 But idle Drones, profuse, and proud ones all
 Publick or privet, whether great, or small.

2 part

Thy Souldery but little Plunder gett.
 for want of Conduct, vallour, or of witt,
 if ought poor Soldiers, gett, they'r oft Defeated,
 by their Co'manders, or of Greater, Cheated.
 Thy Courts New England, (some) are meanly fitted
 for by the lawyers they are oft out-witted:
 when in false pleading, might be found a flaw
 they'll aske those Petty foggers, what is Law;

(So

So when those Sophesters, they should Oppose
 are many times, by them led by the Nose.
 Some of thy Judges in Superiour Courts,
 are proud, and partiall: parts of the meaner forts;
 whose witts are heben; Judgments weak, & unsound

yet think themselves as Oracles profound;
 sometimes they'll speak big, and themselves advance,
 and are as wilefull as the King of France:
 another time they'l Truckle: Courage Cool'd
 and by the Lawyers they are oft times fool'd;
 who when in Taverns, they do fitt, and Quaff
 doe at those Judges, and their Clyents Laugh;
 and when they've done, the will to mend the matter
 both with those Judges, and their Clyents flatter;
 So that those false Devouring Catterpillers,
 are of Our Treasure, their own pockett fillers;
 when they first came, did all things needfull lack
 and scarcely could keep Cloaths unto their Back,
 but now grown Arrogant, live without Care,
 and Boast they gett five Hundred pounds a year;
 then may we not, with grief, our teares down poure
 and say alas! Strangers our goods Devoure;
 for three times more is on those varlets spent,
 then heretofore mainetain'd the Government.
 no more of them, they'l surely think it better
 to lay this by, and Read the next news Letter.
 it is those Horfleaches, we onely Touch
 we know that all the Lawyers, are no such.

3 part.

How ill of thee New England doth it found
 in other parts, that in thee doth abound
 So many Varletts, vicious Idle ones
 that eate the honey of thy Hive like Drones.
 that thou permitts, or rather dost Ordaine
 So many Bowfing Dens, to Entertaine
 those Burdens of the Earth: those Drunken Sotts
 who spend their money, and their time in potts;
 meanwhile, they that have wives, and Children lye
 ready to Starve, for want of due Supply.
 But here's the bane, this, this is the Plague-Sore,

these wicked Haunts, augments the Publick Store
by Licences, increast, by Mulckts for Crimes,
So we must live by these Sins of the Times.
There's many more might be detected here
for their ill manners: w^{ch} the times won't bear
we therefore shall now for the present Cease
In Evill times the Prudent hold their peace.

SUNDRY READINGS EPITOMIZ'D

70

Themistocles Demanding Tribute of the Athenians,
told them he had brought two Gods with him, Perswa-
sion and Violence, They answered, that they had two
Gods, also in their Countrey, both great and powerfull,
and they were Poverty, and Impossibility, w^{ch} would
not suffer them to give, or pay Tribute.

The goods of the Body are Beauty Strength and
Sound Health Plutarth comends the last as the best of
all, affirming most Learnedly That health is the most Di-
vine, and the most Excellent property of the Body, and
a most precious thing.

There is nothing in this world better; nothing more
to be Desired, nothing (sublunary) can be found to be
more pleasant (Hippocrates saith) there is no pleasure
or fruit of any other thing. this is it, w^{ch} in this life
fills all Perfection: without this no man can be said to
be happy: this far Exceeds the greatest Honours, Treas-
ures, and Riches.

It was the Saying of a Great man That health &
Peace Sweetens all other Blessings.

It is Recorded of Herotimus sometime king of the
Arabians who in Confidence of six hundred Sons whom
he had by Divers Concubine; who being grown up,
he placed his said sons into Divers Armys did some-

Justin

times Invade Egypt, and sometimes Syria, thereby advancing the Name of the Arabians making it great and potent, and their Neighbours weak & Contemptable.

Sextus-
Aurelius
Victor

in y^e year of
Rome 711-

he Reigned
57 years

Beard

It is Historied that there were from Octavianus Augustus Cafar, at least fifty five Emperours of Rome (about Eleven of them were Cittizens of Rome or born in Italy the Rest were Strangers from fundry Countreys) to the Reign of Theodosius that Noble and Illustrious Defender of the Comonwealth; many of which Emperours, were Cruell Tyrants and bloody men some of them Reigneing but two or three years, some a few month, and some but few Days but were cutt off by the sword of their Subjects; w^{ch} made good that Saying of the Poet,
*ffew Tyrants Dye the Death w^{ch} Nature sends,
But most are sent, by Slaughter to their Ends.*

L^d. Delamere

It was a prudent Speech of a great Statesman viz^{tt} That a wiseman will ground his beleife or Opinion upon a mans Actions, and not his words; consider what is Done, & not what is said; for that man that has a Designe upon another will make no scruple of promising very largely.

It is a great mistake, and a dangerous one, to consider the person, more then the thing he hath done; as if the person made the Thing better or worse in its self then if some other had done it. for who Ever he be that does it, the thing is still the same; and this Judging the Action by the person, is that by w^{ch} men comonly deceive themselves.

Anno 1512 Leo the 12. an Atheist, Bless'd himself to thinke what great Riches he had gott by that fable of Christ as he Blaspheously Sayd, yet not Enough to Supply his vile and Enormus Extravagancies; w^{ch}

occasioned Luthers Revolt &c. from w^{ch} time that mighty growing kingdom of the Pope both Sperituall, & Temporall, began to come Downe &c.

SUNDRY READINGS EPITOMIZ'D

71

Learning may be Reduced into four Principall Heads
First Philosophicall and Mathematicall Learning the knowledge of Gods works of Creation.

Secondly Historicall & Politicall Learning, the knowledge of his works of Providence.

Thirdly Morall and Oeconomicall & civill Learning the knowledge of those Remainders of Gods Image and Law, w^{ch} are left in the minds of men, since the fall, for their Direction and Conviction.

Fourthly Grammaticall, Rhetoricall & Logicall Learning the knowledge of the use of that Reason w^{ch} God gives us for imparting our minds, and Evidencing our Conception to one another.

So then all true Learning being a knowledge of the works of God, and of that Truth w^{ch} he, who is the Supream verity, hath Implanted in them must needs be such as the Works of God themselves are Honorable and Excellent, and so per se desireable.

As Reason Chiefly Differs Man from Beast,
So Grace with Learning's Continual Feast:
And doth Imbellish our Souls Intellects,
on all Occasions, and in all Respects.

Soon after the first Council of Trent called by pope Paul the 3^d An: 1540 the Order of the Jesuites came up; it was Instituted by Ignatius for a good End, who preached Repentance in Spain &c so that this Order did so increafe that they became of greater Reputation in the world then the Capuchins or Preaching

D. Renolds
Sermon of y^e
use of Humane
Learning
page 13.

1540

Fryers w^{ch} for their Sanctity were held in veneration above all other Orders. And now these two Orders are as the Sun & moon among all other Stars which are scarcely to be Numbred. for at this time viz Anno 1550 there were Numbered 225044. Two hundred Twenty five Thousand and fourty four Monastries in the Christian world. w^{ch} perhaps may containe about fourty hundred Thousand Monks. &c.

1570

Pope Pius the 5th Excommunicated Queen Elizabeth and gave away Her Kingdom to the King of Spain. See how Imperiously Proud this Pope is, for faith he By the fullness of Power, w^{ch} He that Reigns above hath given to me whom alone he hath sett over all, Nations and Kingdoms, to pluck up and pull Down, to Destroy &c. and againe we Depose Elizabeth from the Right of Her Kingdom, and we absolve her Subjects, from all manner of Oaths of Allegiance w^{ch} they have Sworn to her. his Instructions to his Legate to the Emperor was that neither faith nor Oaths to be kept with Hereticks. &c.

1572

Gregory the 3^d Celebrated the Horrible Maffacre of Paris with publick Thankgiveing & Tryumph at Rome and Sung Te Deum &c. ô Abominable.

72

A THANKFULL MEMORIALl 6TH OCTOBER^{ER} 1704

God gave me Life and did the same Sustain
a good part of King Charles the first his Reign
and when King Charles the Second, did arise,
to Englands Diadem I did Survive
and in the Interegnum did Espy
Those various Governments advanc'd on high
by Different appellations; Did Represent
sometimes the people, king and Parliament

This was
Entered in
Folio 60. not
thought on till
afterwards

yet in their Notions Did not allways Jump
but in Dirision some times call'd the Rump.
others more milde did well their Acts Resent
Term'd them in Honour the Long Parliament.
Them, Oliver Dismist, (the Grand Projecter)
who quickly was Proclam'd the Lord Protector
I saw his Reign; and Richard his Successor
who was in Person mild, yet termed an Oppressor.
when he went off, came other new Supplys
call'd keepers of the English Libertys
others in Government grew Proud, and Haughty
yet were Entituled the Committee of Safty.
who in those places did not long Remaine
But were Dismist Ere Charles came home againe
who gave himself to's Pleasures, & was rul'd
By the Duke of York: and by the French king fool'd
till off the Stage he went as in a Trance
Next James the Second did the Throne Advance
he came in Smoothly, and with great Applause
Soon would Eclips our libertys and Laws
Strove to Reduce us to French Slaverie
and us Subject unto the Roman See
untill the Belgick glorious Star arose
and did his Arbitrary power oppose
which made (like a Coward) Leave his State
His Crown, and his three kingdomes Abdicate.
Then by the Motion of the Nation (known)
King William and Queen Marie mount y^e Throne
of famous England, who were next Allied
and by their Innate worth were Dignified
who when they Gloriously had Run their Race
and were translated to a better place
The next Ally'd Queen Anna had their Space
who by her Noble Vertues, well became
The Honour of that Royall Diadem
Thus by Divine Assistance, I have seen

Seven Regencies, before the present Queen
 Who Alternately here, (as hath been said)
 Fair Englands great, and Glorious Septer Sway'd
 God grant that She may length of Days Attaine
 and on our Brittis Throne have peacefull Reign
 And now how much am I oblig'd to Rayes
 and Celibrate Jehouah's Sacred Praise
 and while I have a Being for the same
 To Bles and ever praise his Holy Name.

J. S.

73

SUNDRY READINGS EPITOMISED

The Plott of Contzen the Moguntine Jesuite to Cheat
 the Church of the true Religion and bring in Popery by
 Art without noise or tumult

*The way to bring back the true Religion (viz Popery)
 Saith he is*

1 first what Musitions observe in tuneing their Instrum^{ts}
 gently screwing up the strings by little & little; or as
 Physicians practife in abateing noxious Distempers and
 ill humours by Degrees. &c. thus in a Co^monwealth &c.

2 To prefs the Examples of their Eminent Predeceffors
 w^{ch} the Prince must put the Vulger often in mind to Imi-
 tate their Example, & of other Eminent persons that
 Even now as falled to the old Religion viz Popery

*Such force hath grey Antiquity
 To turn from Beardless Novelty.*

3 To Banish the Teachers of herifies at once if it may
 safely be done, otherwise by Degrees.

4 That such as are Adverse to the true Religion (w^{ch}
 he accounted Popery) should be put by their honours
 dignitys and publick offices; nor is this unequall that
 he that is prejudiciall to the Co^monwealth should not
 be allowed the Honours and Co^moditys of it.

That the whole Body of an Herisie be pluck'd by the roots not by meer power, but by moderation and Art; Let those tenents that seem ill to the Vulger, and in their first aspect carry absurdity in them, Even to the rude & ignorant be Culled out, and load Layd on them &c.

To take advantage of the quarells and Dissention of Erring men one with another.

That all secret Conventicles, and publeque meetings be forbidden. yea and privet allso.

That by the Severity of laws and punishments the obstinate may be Comp'lled to Duty. out of love not out of fury: but let him Chastise that he may Reforme not take Revenge that he may Destroy.

The Ninth Rule let those that are in Authority Doe in an Especially mañer Rerligiously practife and maintaine integrity of life and purity of mañers. let Prelates, and Doctors out Shine all the rest in their lives and Conversations. for the Coñon people Esteem of Doctrine by the Conversation of them that profess it for the filthy lives of Clerks, of Clerks; I say again of Clerks; I mean Evill ones, have augmented the herifies; thus he goes on &c.

About 1590 Gregory the 4th Exhausted the Treasury of the Church in the wars of France against Henry the 4th and the Hugonots Curfed that king for an Heretick: he being a Protestant; who afterwards turn'd Papist, and was Stabbed by the Jesuites. in Pope Clement the 8^s time &c.

Leo the 11th had this Luciferian Motto over his Tryumphal Pageant worthy is the Lion (his Name) by virtue of the Lamb, to take the Book and open the Seals thereof.

His Successor Paul the 5th had such Inscriptions as

these given him To Paul the 5th Vice God, most Invincible Monarch of the Christian Comonwealth and most zealous Conservato^r of [written in margin] of Papall omnipotency. ô horrible

74

A copie of a patheticall pious Instructive Letter written by my own Deare and Hon^{ed}: Mother M^{rs} Grace Saffin alias Elfworth: her own handwritting w^{ch} being worne allmost in pieces I have for its Sing^ular worth here Revived it.

Dated London the first of March 1654

Dear Son

Three Letters I Recd: by Mr Winflow where^{by} I perceive you are goeing a voyage for Virginia: I cannot but Admire at Gods Love and mercy both to me and mine that he doth look upon us in all Estates and Conditions wherefoever we are Either far or near: O Blefs the Lord ô my Soul and all that is within me blefs his Holy Name. Oh that we could Ever rest on him that heard Our prayers, and granted Our Requests and hath not Left us to the will of those that would have Trodden us Down, and cryed there is no help for us; But the Lord was seen in the Mount, when men Rose up against us, and gave us help and Comfort. oh that we could take up the Cup of Salvation and call upon his Name, Let us forever give praise unto the Lord Let us Advance his Glory, yea prefer his Glory before all things Let us not doe the Least Evill that the greatest good may come of it; but draw Nigh unto the Lord in Sincerity, & seeke the Kingdom of Heaven and the Righteousnes thereof in the first place, then all other things shall be Added thereunto. Labour to gett an Interest in Christ, & you have all: he is Riches, Dureable Riches, and will never faile: he is Beauty, yea perfect Beauty that is Dureable and continueth forever; He is wisdome yea wisdome it Self, and giveth to them that asketh. I Charge you upon my Blessing, that

this was in y^e
civil war
between the
King &
Parliament

you labour after the knowledge of Christ whom to know is Life Eternall: oh seek him in his Ordinances, Read the Scriptures with understanding, and Delight, walke by the light of the word, pray Daylie, praise his Holy Name; beg faith to lay hold on Christ, Neglect no opportunity to Enjoy God in all his Ordinances; & bee carefull to Sanctifie the Lords Day: let the word of God dwell in yo^r Heart, Beg the Spirit, for the Lord hath promised to give the Spirit to them that aske it; Labour after knowledge, true saveing knowledge; harbour no Sin, Hate Every Evill way, and work & Every appearance thereof. take the vertuous Examples of the Saints for yo^r Pattern to walke by, set the Lord allwayes before you, who hath an all Seeing Eye, and is a sin-Re-venging God: O fear Love and Obey the Lord in a Univerfall obedience to his will and all his Commandments; minde yo^r Latter End live as if you were allways Dyeing. Doe all things whatsoever you doe in Obedience to Gods Com^{mand}, & then the Blessing of the Lord will be upon you, in your going out and coming in, Buying, Selling, and all that you set yo^r hand unto; he will never leave you nor forsake you: but will be a present help in time of trouble Now for my Self I blefs God I have a Comfortable Subsistence, and more then I did Expect I should have had in Regard of the troubles of War we have had among us, wherein few were sure of Enjoying what they had So that I may say againe with Jacob hetherto hath the Lord help'd me and mine Bleffed be his holy Name and I may say againe with Jacob, I am les than the Least of all his Mercys. oh that I could Ever rely upon the Lord, who is the God of my Salvation

I am

TO THE REV^d: M^r W^m HUBBARD ON HIS EXACT
HISTORY OF NEW ENGLANDS TROUBLES &c.

When thy Rare piece unto my view once came,
it made my Muse that Erst did Smoke, to flame:
Raifeing my fancie so sublime, that I
that famous Forked Mountaine did Espy,
Thence in an Extasie, I softly fell
down, neare unto the Helliconian well:
where Poetry in prose (made) I did see,
By a Mercurian braine w^{ch} fure was thee;
Such is thy modest Stile, Enrich'd with sense
Invention fine, faced with Eloquence;
Thy Flored Language quaintly doth Exprefs,
the truth of matter, in a Comely Drefs;
Couching the sense in such a pleaseing Straine,
as makes the Readers Heart to Leap againe:
And sweetly drawes him, like those Lotteries,
that never mis, but allwayes winnes the prize.
But whether Roves my Muse? what can be done
by him augments the Sea, or lights the Sun.
Goe on Brave Worthy, and let these Essayes
Like fair Aurora usher the Rayes:
of a Refulgent Sun, ariseing Clear
Hence to Illuminate our Hemisphere;
That the after Ages may Extoll the High-one
For's loveing kindnes to our little Sion.
And may our Senatours with due regard
These and thy future Labours all Reward:
Thô not in full yet such Encouragment
as may in them be just, to Thee content.
For the present age, and them that shall Enfue
Will be perpetuall Debtors unto you.
Fame shall with Honour Crown thee, & wee'll Raife
Thy lasting Monument in Groves of Bayes.
Heavens blefs Thee in thy worke, & may Succes

Attend thee here: Hereafter Happinefs

J. S.

*an Acrostick on the truly Loving & Dearly
Beloved, Mr's Abigail Collins. Anno 1663*

Amorous Sweet Virgin, Naturs Masterpeice:
 Beautys Encomian, Cupids Mothers Neece;
 Juno doth frown, that Golden Globe to See
 Given by the Hero, (from her self) to thee;
 And yet Minerva, is well pleased too,
 In that Donary: cause She shares in you;
 Load-Star of Love: Each Eye Atracting ffeature
 Citherea's Darling, & heart-moving Creature:
 O may Heavens add to yo^r Perfections Rare,
 Longevity, with joyes beyond Compare;
 Let holy Hymen daign t' Ingrofs yo^r Name
 In's Register, to yo^r perpetuall fame
 Ner, may you want, but Ever more possesse
 Swee pleasures here, hearafter Happinefs.

I. S.

AN ELEGIE

78

upon the Deplorable, or rathe Deplored Death of that
 Super-Eminent Minister of the Gospell Mr Jonathan
 Mitchel Late Pastor of the Church of Christ at Cam-
 bridg, who Desceased on the 9th of July 1668

Jonathan Mitchel

{ Death when it comes
 at Gods comãd
 can't I the holy man
 wthstand

Anagr { can't I the holy man
 the holi man it can

{ yet the wayes of sin,
 death and Hell
 the holi man it can
 Repell.

What hath New England perpetrated
hath She Gods Cov'nant violated?
are her Enormities augmented
her provocations unrepented
that the Most High in fury takes
His jewels hence such breaches makes?
Ah! that we have not been no more
Reclaimed by his Judgments Sore
Nor doe no better understand
the Language of his heavy hand
light, after light Eclips'd & we
In darkness Left, are Like to be
Stars of first Magnitude are Sett
will Shine no more on us nor yet
Sing to us will those Turtle Doves
the Sun of Davids Song of Loves
And now's removed from our Sight
that Evangelick Shineing Light
Mitchel that famous Gospell Preacher
That Orthodox Soul-moveing Teacher
ah! that we should the Lord provoke
on us to lay this Signall Stroke
God takes his precious Ones away
but few to heart their losse doth lay
Nor yet consider they're taken from
the Dreadfull Evill is to come
oh! who can't mourning weeds put-on
Now Lovely Jonathan is gone
Each Sex, & age weep ore his urn
His very Lecture-day will mourn
He from our Infant Collidge came
so furnished with Gifts y^t fame
of's praise no Niggard, yet fell short
of much She might of him Report
Whose life, and Doctrine since declare
That Princely Jonathan was there

whose true Desert, deserves a Quill
 that sprang from fam'd Parnassus Hill
 here to Delineate it or Rather
 (in Honour of this publick ffather)
 an Angell to Beame forth those Rayes
 that Streamed from him all his Dayes.

(And

AN ELEGIE

79

And now friends weep not, wipe yo^r Eyes
 He Stated is in Parradise
 His course is finish'd Race is Run
 His work is Ended, Joy begun
 Where he shall Ever more Possess
 A Crown of Life, & Righteousness.

Epitaph

Here lyes the Darling of his time
 Mitchell Expired in his prime
 who five years Short of forty seven
 was found full ripe, & pluck't for Heaven;
 was full of prudent Zeale and Love:
 Faith, patience, wisdom from above:
 New Englands Stay, next Ages Story
 The Churches Gem, the Colledge Glory.
 Angells may Speak him, ah! not I!
 (Whose worth's above Hyperboly)
 But for our loss wer't in my Power
 I'de weep an Everlasting Shower.

J. S. (this is in Print.

*Epitaph on the worshipfull Thomas Willett Esquir
 who Deceased on the of June 1674*

Here lyes Grand Willett whose good Name
 Did Mount upon the Wings of Fame

Who into Place did not Intrude
 When Star of the first Magnitude
 But's prudence, pietie, and Zeal
 For God, in Church and Co'monweale
 His reall worth and Generous Spirit
 Which constantly he did Inherit
 His hospitallity and love
 And courteous Carriage like a Dove:
 Did so Excell that all might see
 He had atain'd to the first Three
 Now He's hence gone, to his long home
 And taken from the ill to come
 Liv'd here Desir'd, Lamented, Dy'd
 Is with his Saviour Glorified.

*Here follows an Epitaph on that Eminent and truly
 pious Matron M^rs Mary Willett Loveing Wife to the
 Worshipfull Thomas Willet Esq^r; who Departed this life
 on the Day of*

(Here

80

EPITAPH OF M^rs MARIE WILLETT.

Here lyes the peeles Parragon of Fame,
 Mary (the vertuous) Willett is her Name
 Whose true defert (to shew) requires a Straine
 Proceeding from a Helliconian Braine,
 Both Grace, and Beauty in her face did Shine
 Enthron'd in Majesty, almost Divine:
 Which mix't with mildenefs did the more Advance
 The Lovely Splendor of her Countenance;
 Had She Liv'd in the Dayes of yore, when Such
 Who ne'r Excel'd in vertue, half so much:
 She would have been above them fet on high,
 And been adored as A Dietie;
 yea Venus, Pallus, Diana and the Graces
 Compar'd with Her Should all have lost their places;

And all those Temples, for them Richly Stated,
Should to Her honour, have been Dedicated.
But now She's Paradiz'd Tryumphantly
Where She shall live unto Eternity.

*an Elegie on that Reverend man of God Mr John Wilson
sometime Pastor of the first Church in Boston who De-
parted this life August 7th 1667*

anagr. { John Wilson
 { with no on, ill

Rejoice Blest Spirit Sing a little higher
Her's one more added to your Sacred Quire
Wilson the Holy: whose good Name doth Still
In Language Sweet, bid us With no on ill
Ah! how he in his Life it practif'd well
All them that knew, or heard of him can tell
With no on ill, but good his life hath shown:
And his Sweet Name faith so now he is gone;
Great is our Loss in him but his gaine more
Who is Exalted to augment Heavens Store
My lowly Muse Dares not attempt to Raise
The Trophy of his due Deserved praise
But leaves that Taske t' whom better it befits
Even to the Learned Heliconian Witts
or Rather pens of Angells;
But ô who can Imagine or Expres
That unconceived Blifs, that Happiness
His Soul Enjoys with his Redeemer Dear
(With whom in Glory he'll againe appear)
For he is Paradiz'd, and shall Er'e Sing
Sweet Hallelujahs, to his God & King.

Next in Order followes His Charracter
Which is much like him yet falls Short
of what of him I might Report.

this is in Print

EPITAPH

Here lyes inter'd (his Soul above)
 The Mirror of Transcendent Love
 of meekness, faith, Seraphick Zeale,
 For God in Church & Comonweale.
 Mighty in Prayer, Elijah Like
 Did Terror into Ahabs strike
 Was Thirty Seven years Er'e he fell
 The Chariot of our Israell:
 The Muses Darling, yet a Lion
 To Foes of this our Little Sion:
 Yet's carriage such, as him behov'd,
 Which made him generally below'd;
 Liv'd like an Angell: when he Dy'd
 Went to his Saviour glorify'd
 Thus in a word, tis he, and all,
 Whom we did Holy Willson Call. J. S.

*An Epitaph on the Hon^{ble} John Leverett Esq^r Late
 Governo^r of his Majestys Colony of the Massachusetts, who
 Departed this Life on the 16th of March 1678 who Changed his Terrene
 Seat of Justice for a Celestiall Throne (thereto keep an
 Everlasting Sabbath) on the Sixteenth Day of March in
 the Sixty third year of his age*

Here Lyes Interr'd within this Arched Space,
 Great Leveret, the Glory of his Race
 Whose parts Sublime did rarely fitt him for
 The place & Honour of a Senator
 A Pillar of our State of high Renown
 knew how to wield the Sword, and were the Gown.
 Zealous for God; the Countreys Liberties,
 Was on his heart and precious in his Eyes
 Vast was his Intellects, his Judgment Sound,
 Quaint was his Witt, his Politicks profound;

His Eagles mind did foar, yet Condescend
 Below its Self, to serve the meanest friend:
 Courteous and milde to all, and did Inherit
 A true right Noble, and a generous Spirit.
 Constant unto himself, true to his trust,
 Good ever to the poor, and allwayes Just.
 A Person of undaunted Resolution,
 To put all wholesome Laws in Execution.
 Vice interdicted, vertue did Advance
 Scatter'd ill Doers with his Countenance.
 Bleff'd in a vertous Confort; daughters fair,
 Whom he indulg'd with a paternal Care.
 Thus, thus was He (great Soul) richly indu'd
 And here a Star of the first Magnitude
 But now is Set, and ceaseth to appear,
 . . . in a glorious Orb with's Jefus Dear
 In Seventy Eight his Climacterick year
 Then for New Englands Los, ah! if I cou'd
 I'de weep his Epitaph with tears of Blood. J. S.

this is in Print

AN ELEGIE

82

*On the Deploable Departure of the Honored and truely
 Religious Chieftain John Hull Esq^r who put off his his
 Earthly Tabernacle to be Possessed with a Celestiall Man-
 tion on the Day of in the year of his Age Anno
 Dom. 1683*

Arise faint Muse bring one heart-melting verse
 To Drop upon his sweet Embalmed Herse
 Arise I say, run in amongst the Throng
 of Mourners with an Epicaedian Song:
 Shake off the Shackles of thy Contemplation
 And fet thy Self a part for Lamentation;
 Rouse up thy drooping Spirits, dull invention
 That the most unconcern'd may give Attention

And Eyes burst out with teares like Jeremiah,
 When they had lost their Pious King Josiah
 As one breav'd of all: thy loss Deplore
 Lament the same, or never Speak no more;
 Thy loss said I; alas! thy Share is Small,
 In this great loss, w^{ch} is a loss to all.
 What shall I say? or where shall I begin
 The Ocean is so vast I'me lanching in;
 My Compass is but small, wavering unstable:
 To Steer a Course Direct, I am unable
 What can a Punie Muse, alas! here yeild
 That is bewilder'd in so large a field;
 But Haire of Goates was us'd among rich things
 Such as I have my humble Muse here brings
 As a free offering; my little Taper burn
 In honour to his Odriferous Urn
 T' Invoke the Sisters, or the Saddest Shee
 The Ancients call the Muse Melpomene:
 Or Supplicat Minerva ayd to Daigne,
 To screw my Muse up to a Mournfull Straine
 Needs not alas! this, this, is cause alone,
 The Dove-like Meek-Beloved John is gone;
 Gone's that desired One, who bore the Name
 Of Great Shem's Grand-Son, Aram's son of fame
 He's gone he's gone! and is already prest
 To keep an Everlasting Sabbath-Rest.
 But tis a woefull and a Gloomy-Day,
 When Righteous men are taken thus away;
 Heaven Speaks aloud to Mortalls, reads ther Doom
 Such are Removed from Dire ills to Come;
 O may not this, this Sad Catastrophe
 Fore run the loss of our Dear Liberty.

(Hee

 Hee in his youth like Gracious Timothy

Not verſt in Schooll, but Script-Divinity
Was ready in't, as Schollers con their part
Not onely in his head, but in his Heart.
His Zeal for God, love to his Countrey Dear
In his whole Courſe to all men did appear;
His houſe a little Church, ſuch Celibration
Maintain'd Religion in its Reputation
He with his vertuous, and beloved Wife
Liv'd an unblamable unſpotted life:
So amiable, conſtant, to his Death
Like Holy Zachary, & Elizabeth.
O what Soul Ravifhing Communion he
Had Dayly with the Bleſſed Trinity
For in the Throng of Buſneſs Every Day
Hee'd ſet a part ſome Select times to pray
Yea He a Gap-man was t' avert Heavens Rod,
He mighty was in prayer a Prince with God.
Gracious in Speech, pleaſant in Converſation
Deſcreeſly Grave, devoyd of Oſtentation;
In all's Diſcourſes allways Intermixt
Something of God, the Soul, or Heaven betwixt
So wining were his words, fair Collours paint
T' would make an Infidel become a Saint.
His even temper Equinimious Mind
Was manifeſt to all in Every kind:
In change of State whith'r prosperous, or Diſtreſt
Not over lifted up, nor much Depreſt;
His Bounteous Heart was large, as 'twere a kings
The liberall man deviſeth Liberall things.
So prudently he did his gifts beſtow
To all whoſe reall wants he came to know
Nor was his Bounty Stinted Nigh at hand
But was Deffuſed throughout all the Land
Even unto ſuch poor as Scripture ſaith
Whom he in love deem'd of the Houſe of faith
He ſhew'd much kindneſs to, oft did invite

The Prophets, like that Wealthy Shunamite;
 The time would faile me to Commemorate
 This worthy's worth, his Praise is in the Gate.
 His Earthly Tabernacle hath layd Down
 And hence with Joy's gone to Receive A Crown.
 My lowly Muse now takes her flight on high
 I am Envelop'd in an Extasie
 As one Surrounded with some Dazleing Ray,
 Mee thinks I heare his blessed Genious say

[written in margin]

Weep not for me, but for yo^r selves aright
 I'm fixed in an Orbe at glorious Light
 I'm Paradiz'd in unconceived Joy
 Above the pitch of Envy or annoy.
 I Smile at Sorrows, past & am Secure
 from the wrath of men & Devils to besure
 Beyond the reach of Ran-da- and all those
 That puff at me N-Englands open foes.
 Then fore well wife & Children friends & all;
 Watch chearfully untill yo^r Lord shall call.
 By a true . . . J. S.

84

PIOUS CONTEMPLATIONS ON DIVERS HEADS.

1

Grace in the Root first lives, is Cherrished
 Before it doth forth into Branches Spread

2

To grow in Grace then Surely thou must bee
 Well grounded in the Root, as is the Tree

3

When God's wayes pleafant be, they will not cease
 To be unto thee constant wayes of Peace.

4

If Sin thou wouldst avoyd, be fure of this
 To shun all Evill in the Appearances.

Keep all things well within, and thou shalt Bee
From all confution, and Disorders free.

5

In all thy wayes Acknowledge God, then hee
Will make thy Doeings, well Etablifh'd bee

6

God takes upon him all the Names of Good
That we defire, or can be understood
To be our comfort, that in want of Either
Wee may (Enjoying him) have need of Neither
Our Portion, Treasure, or Inheritance:
Our Stay, our Strength, & our Deliverance
Our Habitation, Shaddow, our high Tower
Our Guid, our Shepheard, all fufficient Power
Our friend, our Father, Husband, or whatever
our Comforts flow from: or we would Endeavor
To be poffeff'd with; Haveing God, we've all
In Heaven, or Earth w^{ch} we may Goodnefs call

The Father

Chrift's mercy, purenefs and Humillity
Zeal, Bounty, Love, and his Sincerity
A lively Patterns for the Imitation
Of Every Christian in his proper Station

The Son

The Holy Ghoft in time, doth Quickene thofe
Whom God from all Eternity hath Chofe
To be the Sheep of Chrift, his precious ones
Whom God the Father, in Him, ever ownes.

The Spirit

From the Accomplifhment of Prophefies
That Chrift fould come to be A Sacrifices:
For his Elect, our faith fould Strenthned bee
In promifes, of its Futuritie.

Many there be who call themselves Christians, yet
they Renounce Chrift in all his Imitable Exemplary ver-

tues and admire not his Suparlative Excellences: and althô they do not Abjure him in words, yet they deny him in their works The Proud person denys Christ by Renouncing his Humillity; The Revengfull perfon his Mercy. The unclean, his Puretie, The Covetious his Bounty The Lukwarne his Zeal, the Hipocrite his Sincerity.

85

CONSIDERATUS CONSIDERANDUS

What pleasure can this gaudy world afford?
 what true delight does Teeming Nature hoard?
 In Her great Store-house, where She lays her Treasure
 Alas! tis all the Shaddow of a Pleasure;
 No true content in all Her works are found
 No folled joys in all Earths Spacious Round
 For Labouring Man, who toyles himself in vaine
 Eagerly grasping what creates his paine
 How false and feeble, Nay scarce worth a Name
 Are Riches, Honour Power, and Babling fame
 Yet tis for those Men wade through Seas of Blood,
 And bold in Mischief, Storm to be withstood
 Which when Obtained breed but Stupendious feare
 Strife, jealousies, and Sleep-Disburbing Care;
 No Beam of Comfort, not a Ray of Light
 Shines thence to guide us thro' ffates Gloomy Night
 But lost in Dismall Darknes there we Stay
 Bereft of Reason in an Endless way
 Vertu's the Souls true good if any bee
 Tis that creates us true filicitie
 Tho' we despise, Contemn, and cast it by
 As worthless, or Our fatalst Enemy
 Because our Darling Lufts it dare Controule
 And bound the Roveings of the wandering Soul.
 Therefore in Garments poor it still appears
 And sometimes (Naked) it no garment weares
 Shun'd by the Great, and worthless deem'd by most

Urg'd to be gone, or wish'd forever Lost
 Yet it is Loath to leave our wretched Coast
 But in Disguise does here, and there intrude,
 Striveing to Conquer base Ingratitude
 And boldly ventures now & then to Shine
 So to make known it is of Birth Divine
 But clouded oft it like the Lightning plays
 Loofeing as sone as seen its poynted Rays
 Which scarcenefs makes thofe that are weak in witt
 For vertues Self admire its Counterfiete
 With Damned Hipocrites the world Delude
 As men on Indians Glafs, for Gems obtrude.

(in)

If one can violate the Marriage Bed,
 Without the wounding of his Chastitie;
 or kill his Parents with a Sop, or blow,
 and Not infrieng the Duty he doth owe:
 Then may men Sin secure from Hell (one faith)
 And Neither Loose the feare of God, nor faith;
 But let fuch know, who Dare in Lust to lye,
 They cannot Sin, without Impunitie.

THE HAPPY MAN

86

How happy is he Born or Taught,
 That ferveth not anothers will:
 Whose Armour is his honiest Thought,
 And Sober truth his highest Skill:
 whose Passions not his Masters are:
 Whose Soul is Still prepar'd for Death,
 unty'd unto the world with Care;
 of Princes frown, nor Vulgar Breath.
 Who hath his life from Rumors free'd
 Whose Conscience is his Sole Retreat,
 Whose State can Neither Flatters feed
 Nor Ruine make Accusers great.

Who Envies none whom Chance doth Raife:
 From Low Degree, ne'r understood,
 That deepeſt wounds are given by Praise
 Not Rules of State, but Rules of Good.
 Who Late and Early God doth pray,
 More of his Grace, than Gifts, to fend
 And Entertains the harmleſs Day,
 With a Religious Book, or Friend.
 This Man is free'd from Servile Bands,
 Of hopes to Riſe, or feare to fall:
 Lord of himſelf, tho' not of Lands,
 And haveing Nothing, yet hath all.

See how Death is wellcom'd by the Saints.
 How Sweetly Jacob gather'd up his feet,
 When he by Death did his Redeemer meet.
 How unconcern'd, and how famillierly,
 Did Joſeph ſpeak of Death; for loe I Dye.
 How meekly Moſes did Aſcend on High
 When God bid him goe up the Mount, & Dye.
 And what a Swanlike Song did David Sing:
 When feeble Nature, did Deaths Tydings bring.
 And how did Simeon pray that he might Ceafe
 Lord let thy Servant Now Depart in Peace.
 How did the Apoſtle of the Gentiles, Paul,
 Deſire to be with Chriſt, as beſt of all.
 And in a Word, how did Gods Saints of old:
 With Joyfull hearts, Approaching Death Behold.
 Then ſurely this ſo full, tho' Brief Relation,
 Was written for, our Conſtant Imitation.

There were two Roman Senato^{rs} who were at Mortall variance with Each other at Laſt one of them came to be Emperour, upon w^{ch} the Other being affrayd abſconded; But the Empero^r ſent for him and Spoke Kindly to him Saying be not affraid, for by my Power, thou

haft Escaped my anger. and so they became friends as long as they lived. a Brave Example of Generosity.

SUNDRY READINGS EPITOMIZED

87

Lewes the 12th King of France called the Just, and father of the People was born at Blois the 27 June 1462 was Duke of Orleans, he came to the Crown of France May 1498. he made his Enemies sensible of his Goodness; for when some of his Court parasites Incited him to Revenge himself on those that had oppos'd him when hee was Duke of Orleans: made this memorable and Noble Reply viz That it did not become the King of France to Revenge the Quarrells of y^e Duke of Orleans. and so gain'd his Enemies &c. See the Great Geographical Dictionary. LEW.

The Dukedomes of France are Augmented from two (w^{ch} were made by Phillip the fair Anno 1297) to Sixty fixe the last thirteen of them being made by Lewes the 13th between Anno 1608 and 1643

Lewes the 14th King of France was Born 5th: Septemb^{er} 1638 Son to Lewes the 13th by Anna of Austria. he was married to Tiresia d' Austria only Daughter to Phillip the 4th King of Spaine: She was Born 20th Septemb^{er} 1638, and married the 9th June 1660 to the most Christian king.

When the Queen of France Enters first into any Town all the Prisoners are ipso facto Discharged; She also (as well as the king) is preferred before any other Creditors whatsoever.

The Dauphin of France the kings Eldest Son, So called from a Donation of the Province of Dauphin given to Phillip of Valois King of France, by Humbert

the Laſt Dauphin De-Veinois on the condition that the King of France his Eldeſt Son ſhould Ever after bear that Title w^{ch} was done An^o 1349.

This Da^uphin was born An^o 1661 on the firſt of Novemb^{er} at what time the king of France was abſent in the War againſt Holland the management of the Affaires of State at home was Committed to his Queen. (and She with Mazeren.)

The king of France is ſo Abſolute that his Will is his Law he not onely makes peace & war, pardoneth, Naturalizeth, Enobleth, Names the vulture of money, but Even makes Laws, and Impoſeth Taxes at his pleaſure; fortho they have Nine Parliaments, or Sovereigne Courts of Juſtice beſides a tenth added by Lewes the 13th yet their maine worke is to Rattifie the Kings Edicts, ſent to them with a Co^mmand This Our Pleaſure. nor doth their Rattification ſignifie anything to the Vallidity of the Act: but meerly for ſhew perſonateing the Authority of former Parliaments w^{ch} now the king can make them doe what he pleaſeth: or Elſe doe what he pleaſeth without them.

This Intire Sovereignty and abſolute Supremacy of the King of France. firſt was occaſioned by the Engliſh gaineing two parts of all France, So that then the Three States could not Aſſemble together to Act &c. where upon that Exigency the power was given to Charles 7. protempore. but held Ever after

It

It is affirmed and taken for a truth that the French-Kings own Table Stands him in 500000 £ Sterling yearly beſides the Dauphin, and the Queens Expences at Court. And in Pentions at home, and abroad there is payed yearly at leaſt Seven Millions of money more.

Besides the Necessary Charges of Ambassadors, Munition, Building and Fortifying &c. And the French Clergy are generally believed to possess in the whole Realm no less than Thirty Millions Sterling of yearly Rents w^{ch} they pay to the King. nor doth the Pope Intermeddle with those Ecclesiasticall Benefices in the Least

That the meere Impost of Salt throughout France is said to amount to two Millions of pounds Sterling. the poor people being forced to take yearly such a quantity they know not how to use: at the kings Excessive Rates.

Charles the Ninth King of France who Succeeded Francis the 2. at the age of 10. or 11 years; of a very Cruell Disposition, who violated all his most Sollemn oaths Leagues and promises and pretentions whatsoever & contrary thereto, by his Speciall Command were Committed the most horrid murders & Massacres of Thousands of Protestants of all Estates and Degrees as Ever the Sun saw w^{ch} was perpetrated by the Devilish Contrivance of his wicked Mother who Governed, or Rather Destroyed the Kingdome in his Minority; her Name was Cathrine de Medices Pope Clements Brothers Daughter a Florintine born. In this kings Reign were perpetrated the most Barberous & unheard of Crueltys, treacherys, and Inhumane Bucharis as hath been Committed in the world. So that God in mercy put an End to his Bloody Reign having lived in other mens Blood, Dyed wallowing in his own, which Issued from all the Conduits of his body, and by the Just Judgment of God Expired the 24th year of his age Anno 1574

Sr Thomas Moor who lived in King Henry the Eights time and had many high Offices and places of trust, the King So highly valued him for his Learning Wisdom Experienced and Extraordinary gifts of Na-

ture, and unparalleld Integrity and Impartiallity, that he was made Lord Chanellor of England. when his Sons complained how little they gained under him, haveing small advantage of his Dignity. I will (said he) doe Justice to any man for yo^r Sake; and leave you a Blessing &c.

1 Hee would say the world was undone by looking on
2 things at a Distance 2ly to ayme at Honour here is to
Set a Coat of Armes over a Prison Gate.

3 He that is Covetous when he is Old, is like a Thiefe
that Steales when he is going to the Gallows

4 That the greatest punishment in the world is to have
our wishes

5 Men take more paines to goe to Hell, then they might
goe to Heaven with.

6 The more we have of any thing Else but Riches the
better, and more good we are.

7 Who would not send his Almes to Heaven, who would
not send his Estate where he is to be Banish'd.

8 When any one Detracted from others, at his Table he
said let any man thinke as he pleaseth I like y^e room well.

He wished three things in Christendome an univerfall
peace 2d uniforme Religion 3ly a Reformation Rather
of lives then Religion. He was Beheaded for Denying
the King Supremcy

89

SUNDRY READINGS EPITOMIZED

The Ancient Romans had their Twelve Deities Six
Gods, & as many Goddeffes with their Statues guilt
with Gold, and put up in the great Square of Rome
according to Varra's testimony; the Six Gods were
Jupiter, Neptune, Apollo, Mars, Mercury, and Vulcan.

The Goddeffes Juno, Minerva, Venus, Diana, Ceres,
& Vesta. Minerva over March Venus April, Apollo
May, Mercurie over June, Jupiter July, Ceres August,
Vulcan September, Mars Octob^{er}, Diana Novemb^{er} &c.

Catenoifa was a Landrefs, yet came to be a Court Lady; who by her wicked Devices augmented and heightened the Difference that was between the Queen and King Andrew of Hungary her Husband who Strangled him &c. But she was Tormented for her Horrid, and abominable act. Geograffical Dict.

In Anno 997. Robert then king of France; Constance, who was Surnamed Blanch the Daughter of William Count of Arles & Province was a woman of such a Haughty & violent Humour which would have overturned the kingdom: had not the Princes wisdom prevented the Spreading of the Disorder.

Comrad the 3 Son of Fredrick Duke of Suabia reduced the Town Venisberge: his Captaine gave the Women liberty to carry what they could upon their Backs: tooke their Children in their armes, and their Husbands on their Backs, and so went out of the City; upon which they were pardon'd by the Emperour Comrad.

Camden Reports of Sr Thomas Moore that he used to compare the greates Number of Women to be Chosen for wives, to a bag full of Snakes having but one Ele in it, amongst them all: So that if A man put his hand into the Bag, he may chance to light upon the Ele: but it is a hundred to one if he be not Stung with a Snake. Another Compares the Choice of a Wife to a meer Lottery, where a man may have many blankes to one Prize.

It is Storied, that Cinna Grandson to Pompey was Convicted to be one of the Egriest, and most forward for Augustus Death: yet was thus pardoned; The Empero^r sent for him to his Chamber, and after he had made him Sensible of his many favours Confer'd upon him; obraid him for his Ingratitude, and so par-

doned him. upon w^{ch} Cinna serv'd his Prince with all the Zeal Imaginable Ever after Geogr: Dictionary C.I.N.

So Queen Elizabeth Obliged the Popish party by keeping many of the Lords that were of Queen Mary's council; haveing some of her Protestant Council to Ballance them, and this was great prudence, Generosity, & policy.

90

A CHARACTER OF A PRESUMPTIOUS CRITICK

A Critick is a Name given to them that pass their Sensorious Opinions upon the productions of the Best, and most Learned Writers; But y^e Severity of the French Parliament & Civill Magistrates Checkt their Adacious Boldness and Insolence as appears by Several Sentences upon that Occasion, and thô some have Escaped the punishment of Princis and Magistrates yet the Names of Amyntas, Meletus, & Lycon became Odious to all the Learned of the Ancients for their Daring Boldness in falling upon Socratus.

And in our Dayes the Memory of Gasper Scopus is become Odious to the Learned as well Catholicks as Protestants for his Confidence in Censuring the most Considerable books & persons in the Commonwealth of Learning.

And there hath been some Even Learned men of Late Ages that have Lost their Lives by too Rash Censuring other mens workes as Historys doe at Large mention Aristarchus, and Zoilus famous Criticks of Antiquity. The first was Learned & Judicious, the other Passionate Abusive & unsincere so that his Name hath been since given to Impertinent Critickts, Jealous of the Renown of good Authors. All doe not agree about the manner of Zoilus his Death but all say it was a Violent one: being

a Just Punishment of his Impudence and Spight. Some say he was hanged by Potlomy king of Egypt others say he was Burn'd alive at Smerna. those that say he dyed in his own Countrey say he was Stoned to Death.

Memeus, or Momus was called the God of Jestng among the Poets, he did nothing but Jest at and Deride them. He is fabled that being Chosen by Neptune, Vulcan, & Minerva to give his Judgment concerning the Excellence of their severall works he blamed them all; Neptune because he made not his Bull with hornes before his Eyes, or on his shoulders to strick more surely or Strongly. Minerva for building a house that could not be moved because of bad Neighbours & Vulcan for making a man without a Window in his Breast that his ill Designes might be seen.

Ptolomy King of Egypt feasting one Day Seven severall Ambassadors Requested Each of them to name three of the Best Customes that they had in their severall & Respective Comonwealths;

And first the Roman Ambassador Said:

We doe greatly Reverence our Temples; we doe faithfully obey our Governours, And we Doe Severly punish all Lewd Livers.

Secondly the Carthagenian Said; with us the Nobles are Ever warring the Comons Ever Labouring and the Philosophers Ever Teaching.

The Sicilian said, with us Justice is Exactly kept, and Executed, Merchandise is truly Excercised and all men account themselves Equall.

Fourthly

A GOOD ESSAY, TO GOOD GOVERNMENT.

Fourthly the Rhodian Said; with us Old men are Honiest, young men are Shamefast, & Women are Silent.

5 Fifthly the Athenian Said: with us Rich men are not
Factionous, poor men are not Idle, Governours are not
Ignorant.

6 Sixly the Lacedemonian Said; with us Envy Reign-
eth not, for all men are Equall; Covetousness Corrupt-
eth not, for all Goods are Common; And Sloath Dwell-
eth not; for all that can, doe Labour.

7 And Lastly the Syconian Said, with us Voyages are
not permitted, Least they should bring home New fash-
ions; Physicians are not Suffered, Left they should kill
the Sound; And Orators are not Entertained to Main-
taine & plead Causes Least they should make the good
Evill and the Evill, good. Here are now Governments
of Divers sorts and it would be heartily Desired that the
Civill Magistrate and such as are intrusted with the
Peoples Interests, would truly Imitate what is good in
them. &c.

There is a fable, how that Reputation Love & Death
made a Covenant to travaile all the world over, but
Each was to take a severall way; and when they were
ready to part, a mutuall Enquirie was how they might
finde Each other againe Death said they should be sure
to heare of him In Battells, Hospitalls, and in all ports
where Either famine or Deseases were rise; Love bid
them harken after him among the Children of poor peo-
ple at Marriages, at feasts, and among the professed Ser-
vants of vertue the onely places for him to be in.

They both long Expected A Direction from Reputa-
tion who Stood Silent, but being urged to Assigne them
places where they might find him he sullenly answered
that his Nature was such, that if once Departed from
a man, he Never came to him more. And it is most true
that Honour or Credit, or a good Name being once Lost,
feldom or Never comes or return againe, a Crackt Cred-
itt will hardly be Sodred anew.

Rules Requisite in an Orator in an Exordium

An orator should first be Captare bene volemiā, worke himself into the good Opinion of his Auditor's, for, if they doe not like the Man, they will not much Regard y^e Matter. 1

The next Rule of Rhetorick is Reddere auditores dociles, to bring them that Affect the Man, to understand the Matter; and this done by Shewing them how beneficiall it is to them; for men are glad to hear what is profitable to them, and tendeth to their good. 2

The third Rule of Rhetorick is Auditoris attēnos. Reddere, To Rouse up his Auditory to make them attentive and to that purpose, he must Embelish the latter part of his Oration with Excellent matter, fluently pronounced which will Leave a Sweet relish upon their fancy and Informe their Judgment. 3

But an Eagles mind, ner fits a Raven's feather,
To Dare and to be able, fuit together.

ANNO DOMINI 1664

92

This year a Blazing Star or Comett to New England Appeared, in the 9th. 10th. 11th and the beginning of the 12th Month; Concerning w^{ch} it hath been Observed that such was its motion That the Blaze of it that in all likelihood it was seen & visiable to all the Inhabitants of the Earth; and that also in its motion the said Blaze thereof did turne to all the quarters of the world; and that by its turning according to the severall Aspects it had to the Sun, it was no fire Meter caused by Exhalation, but it was sent Juridically by God, to Awaken the secure world.

I willingly Close with that w^{ch} M^r Daniel Danforth hath Religiously Observed as to the Theologicall Appli-

cation of this Strang & notable Appearance in the Heavens, that Indeed by the Testimony of Sacred Scripture, and the Common Historys of former times & ages doe precede and sometimes Portend great Callamitys & Notable Changes.

To adde a few more Instances to those the said Author hath well Observed, when the Emperour Jovian Attained the Empire succeeding Julian y^e Apostate, under whom the Church suffered much persecution when (I say) the said Jovian was Emperor, that under him both the Church and commonwealth were like to have a very flourishing time; had hee not been taken off by a sudden Death; then also Appeared a Comett shewing that further trouble yet was to be Expected to the Church.

Againe other Authors make mention of A strang Comett that was seen in the year of Christ being like a two Edged Sword w^{ch} portended many mischiefs, and Callamitys that happened both in the East, and West, and such great Slaughters of men were about those Dayes as no Age Ever Afforded the like; all Europe was in a manner undone no small part of Asia was affrighted, & Africa also was not voyd of those Evills, as famine, drough and Pestelence all of w^{ch} Strove (as it were) to trouble the whole World.

Also in the years 1400: 1401. 1402. 1403 Cometts appeared, and great Callamitys followed Sundry & unheard of Deseases were felt, Rivers dried up and Plagues were Increased Tamerlane the King of the Sythians and Parthians with an Invulnerable Army Invaded Asia calling himself The wrath of God, & Desolation of the Earth. Likewise Anno 1528 appeared four Cometts, & in the years 1530. 1532 & 1533. were seen in Each year one Languest saith that there were three within the space of two years upon w^{ch} those and the like Callamitys followed. viz A Great Sweating Sicknes in England w^{ch} took away great Multitudes of People The Turke in the

Quarrell of John Vuavoyd who layed Claime to the Crown of Hungaria Entered the said kingdome with Two Hundred and Fifty Thousand fighting men, Souldiers who Comitted upon the Inhabitants most Barberous and unspeakable Murders, Rapes villanys & Crueltys. Great famines, and earth, in Venice & Countreys there about w^{ch} swep away many; The Sweating Sicknes in Brabant, and in great part of Germany, great Wars

(Likewise)

Likewise about the Dukedome of Millaine between the Emperour Charles the fifth & Francis the French King.

93

About that time also all Lusitania, or Portugall was struck with an Earth Quake in so much that at Vusippo, or Lisbon above a Thousand houses were thrown down & fifty more so shaken that they were ready to fall, with many other Evills that befell those parts about that time.

And to observe what hath fallen out since this last Comett Appeared will not be needfull Either in Europe or in America, in Europe the great Contest between our own Nation and the Dutch, w^{ch} hath Threatned bloody war, and what will be in the Conclusion is known onely to God, besides other Contests between the Dutch & other of their Neighbours, as also the Pestelence very hott both in England, and Holland.

In America the late sad Blow that our Countrey men had at the Island of St. Christophers Recd: from the French; And as to Ourselves in New England altho through the mercy of God there is no Breaking in, nor going out into Captivity, nor complaining in our Streets, yet we have been threatned with Invasion by forraigne force, and sometimes in Expectation thereof as also we are not to slight the hand of God in his Late Sore Stroakes in taking away so many by Thunder, and lightning, to the great Amazement and Terror of many & also

Gods continued Strokes in Drought Blasting and Mill-dew, with which much of the fruits of the Earth have been Destroyed; all w^{ch} Considered ought to induce us to search and Try our wayes and to Enter into a Strukt, and Serious Examination of our hearts, and lives, and having found out what those Sins are that are most provokeing to the Majesty of Heaven we may be turned from them whether in Church or State in famelies or in perfons; that so we may not Stir up all his wrath: but that he may Delight in us, and Rejoice over us to doe us good, and continue his wonted favours to us from the Begining of the year to the End thereof, for the sake of Jesus Christ our Lord and onely Saviour Amen.

A man is never in a happier Condition then when his heart is in a praying frame; And a man is never truly miserable but when he cannot pray.

It was the Saying of an Eminent Divine that he would Study and Labour to preach as if he Expected no Assistance from God; and then he would humbly Expect Assistance as if he had not Laboured at all.

So we ought to Labour in the use of meanes, as if wee Expected no Assistance or help; And then we should Look up to, and Expect help from God as if we had used no Meanes at all.

Worldy peace breeds plenty, plenty breeds pride, & pride breeds contention, & war where with comes Ruine.

Art thou a Student in any Profession, then (as Cato said unto Scipio) thou must be least Idle when thou art most Idle; That is, thou must not be Idle at all; thou must read Dilligently, confer often, observe Dayly; Reading makes a full man: Conference, a Ready man, and writeing an Exact man.

AN ELEGY

94

*On the Late Deplorable Expiration of the Honorable
Thomas Danforth Esq^r one of his Majestys Council in
the Province of the Massathusetts Bay in New England.
who departed this life on the fifth of Novemb^r (being on
the Lords Day) in the 77 year of his age*

Anno 1699.

Great Danforth's gone the People mourning tell,
A Great man's fallen this Day in Israel;
Lo! how they Muster and in crowding turn
To pay their Duty to his silent urn.
Men, Women, Children hether (great & small)
Come to Solemnize his Grand Funerall;
The Constellations of Benigne Stars.
Conjoyn their Influences without Jarrs:
To Grace his Herse, and Phoebus (shineing clear)
Makes warm the Weather in our Hemisphere:
And Everything in's kind doth motion move
With awfull due respect and Cordiall Love:
In decent order, Each it self applys
In honour of his mournfull Obsequies;
And of his Offspring what a Numerous Train
Follow'd him, weeping for their los (his gaine)
Next them the Senators in grave Attire
And then the Clergy (who doe us inspire)
The Academicks next in Order went
Then all the People (like a Cloud) present
Themselves to's Arched Shrine (Each other tell)
They now of him must take their last farewell.
He was a person chearfull sweetly milde
Had learn'd the Scriptures Early of a Child:
And as he did advance in years and place
So was a Person Eminent in Grace;
A Stable Piller in our little State

An Enemy to all who did it hate
 His heart well fixt, hated Opinions Strange
 And medled not with them were given to Change.
 Though meek in Spirit, yet did boldly Dare
 Confront those Varlets who our Haters were;
 Which made our ffoes (who bore the highest Hand)
 Beware of him that wore the Little Band.
 Great was his Prudence, Strong his Intellects,
 Much his Attainements, mighty his Effects:
 (Soundnefs)

95

Soundnefs of Judgment, Strength of Memory
 Sharpnefs of Witt Devoyd of Vanity:
 Zeal for the truth, priz'd as a precious Gem.
 Concomitant were Eminent in him.
 He constant was unto himself, his friend,
 Love to his Countrey, Stable to his End.
 And more Especiall Sweetly did accord
 With them Companion was that fear'd the Lord;
 And above all (which turns to his Account)
 His Conversation was with God . . . Mount.
 And in a word his Goodnefs to Exprefs
 He Exemplary was of Holinefs.
 What fhall we fay in this Our Sad Distrefs?
 Shall we be grieved for his Happinefs?
 Shall we repine at Heavens Disposeing hand?
 Whose wondrous workes we little understand;
 Ah no! but quietly Submitt since He
 Is gone to Blifs out of all Mifery:
 That he from Sin, from Sorrow, Satans Rage
 Is now Released in fo Ripe an Age
 And as a Shock of Wheat, he timely is
 Gathered from hence, into a State of Blifs.
 Let us then who remaine in Earths Estate
 His many vertues Strive to Imitate.
 My Muse doth flag, dispairs to fet him forth

In termes befitting his Transcendent Worth;
But leaves that Taske for Learned Pens to Raife
The Trophies of his due Deserved Praise.

Epitaph.

Here Lyes Inter'd within this Arched Space
Danforth by Name, the Glory of his Race;
Who fourty years and upwards (to this Date)
Was in this Land a Civill Magistrate:
And of that time great part of it was Spent
As Second Person in the Government;
And by His influence we may conclude,
He was a Star of the first Magnitude.
To him the Blessing of long Life was given,
He lived to the Age of Seventy Seven;
His Hoary Head a Crown: for from his youth,
He firmly was Establish'd in the Truth.
But now he is Removed from our Sight,
He Sleeps in Jesus who will Reunite.
His Soul and Body with the Saints in Light.
The Admirer of his vertues

J. S.

*this was committed
to the press, by
his son in law
Capt Fran: Foxcraft.*

SUNDRY READINGS EPITOMIZED.

96

Simple Travellers not well Principled goe Abroad,
& bring home Dutch Drunkenefs, Spanish Pride: French
Wantonefs, and Italian Atheisme. as for their good
Deeds, as, Dutch Industry, Spanish Loyalty, French
Courtisie, and Italian fugallity, Those they leave be-
hinde them. But retaine their English Luxury.

Things new &
old fol: 385
386.

The All Sufficiency and Goodness of Jesus Christ

All the good things that can be Reckon'd up here below have onely a finite and limited Benignity, some can Cloath, but cannot feed; others can Nourish but they cannot heal; others can Enrich, but cannot secure; others adorn, but cannot Advance; all doe serve but none doe Satisfie; They are like a beggars Coat made up of many patches, or pieces not all Enough Either to Beautifie or Defend: But Christ is full and Sufficient for all his People, he Ascended on high that he might fill all things, Ephe: 4. 10. that he might poure forth such abundance of Spirit on his Church, as might all the Conditions where unto they may be Reduced; Righteousness Enough to cover all their Sins; Plenty Enough to Supply all their wants, Grace Enough to Subdue all their Lusts, Wisdom Enough to Resolve all their Doubts; Power Enough to Vanguish all their Enemys; vertue Enough to cure all their Defeases; fullness Enough to Save them, and that to the utmost; Over and besides, there is in Christ something proportionable to all the wants and Desires of his People; He is bread, wine, Milke Liveing to feed them John 6. 5. 7. 37. he is A Garment of Righteousness to Cover & Adorn them, Rev. 13. 14 A Physitian to heal them Matth 9. 12 A Councillour to Advise them... 9. 6. a Capitaine to Defend them, Heb. 2. 10. A Prince to Rule, A Prophet to teach, a Priest to make an Attonment for them, an Husband to protect, a Father to provide, a Brother to Relieve, a foundation to Support, a Root to quicken, an Head to guide, a Treasure to Enrich, a Sun to Enlighten, and a Fountaine to Clense; So that the Ocean hath more waters then all the Rivers of the world, and one Sun more light then all the Luminaries in Heaven so one Christ is more all to a poore Soul, then if it had the All of the whole World A Thousand times over.

It was the Saying of that Eminent Divine M^r Rob-

ert Bolton That Envy, and flattery doth proceed from a base & unmanly weaknes of mind violent Ambition, from a Distrustfull Independency upon God; Scorning of Godlines from A Reprobate sence &c. and that man that doth not maintaine the Dignity of his place, is a Coward; for it is not Humillity but Baseness, not modesty but meanness:

SUNDRY READINGS EPITOMIZED

97

*We ought to rely upon Gods Blessing Notwithstanding
all opposition*

When an Alderman of London was told by a Lord a Coutier that the king (viz Richard 3) in his Displeasure against the Citty threatned to Remove both the Term & Parliament to Oxford asked whither he would turn the Channell of the Thames thither; if not (quoth he) by the Grace of God we shall doe well Enough.

Thus when Either the Envy of mean men Repine, or the anger of great Persons Rageth against us and our Lawfull Thriving we shall doe well to Remember that there is a River w^{ch} shall make glad the Citty of God a Currant of Gods Blessings w^{ch} whilest he Doth vouch safe to us in our honest Endeavours in our Legall Callings no man or Devil shall be able to avert.

It is a Dangerous thing not to Stand fast to our holy Profession, and not maintaine our ground, keep Close to the ways of God keep our Station, and be true to our Principles; for when men are affected with Every Novelty in Religion, now of this Church, and then of another, it is no wonder if being given over to Strong Delusions they beleive a Lye. and make Ship-Wrack of a good Conscience to their Eternall Ruine. (653)

The knowledge of Christ should be Operative still in

314 a greater Degree and measure; it is Inexcusable to be Slothfull where the Master is so good, the promised Assistance so great, the Commands far from grievous and the Reward Eternall Life. Vincent Mo: Excerfis 314

Sundry short and pythie sentences of Æneus Sylvius afterwards Pope Pius 2. a Great Pylosopher & of generall Learning &c.

1 That there were three Persons in the Godhead, not proued to be so by Reason, but by Considering who said so.

2 That to finde out the Motions of the Stars had more pleasure than proffit in it.

3 That the friends of God enjoy both this life and that to Come.

4 That without vertue, there was no true joy.

5 That as a covetous man is never satisfied with money, So A learned man should not be with knowledge.

6 That common men should Esteem Learning as Silver, Noblemen as Gold, Princes as jewels.

7 That good Physicians did not seek the money but the health of the party Deceased.

8 That those laws are sacred w^{ch} restraine Licentiousness.

9 That those Laws w^{ch} had power over the Commonalty, but were feeble to the Greater Ones.

10 That great Controversys are Decided by the Sword, not by Laws.

11 That a Cittizen should look upon his family as subject to y^e Citty, the Citty to his Countrey, his Countrey to the world, and the world, to God.

12 That the Chief place . . . kings was Slippery.

13 That as all Rivers run into the sea, so doe all vices run into y^e Court.

14 That the tongue of a Sycophant was a kings greatest plague.

That a Prince who would trust nobody, was good for nothing, and he that beleived Everybody was no better. 15

That its necessary that Hee that governs many should himself be ruld by many 16

That those that went to law were the Birds, the Court the field, the Judge the nett, and the Lawyers the Fowlers. 17

That men ought to be preferred to Dignities, not Dignities to men 18

That ill Physcians kill the body, and dignerant Priests the Soul. 19

That no Treasure was preferable to a faithfull friend. 20

That a Covetous man never pleaseth any man, but by his Death 21

That men's vices were Concealed by liberallity, and discovered by avarice 22

[written in margin]

That it was a Slavish vices to tell Lyes. 23

That a man ought to take as much wine as would raise and not overwhelme his Spirits. 24

That Lust did fully & Staine every age of man but quite Extinguish Old age. &c. 25

SUNDRY READINGS EPITOMIZED.

98

Mr Dod, that Eminent Divine upon the Nineth Command concerning privet Slandering saith page 113. 114

Now the privet offence in this kind followeth.

And that is unjust accuseing, or unjust Offending that unjust Accuseing privetly is called Slandering and Backbiteing: when one will speak ill of his Neighbour, falsly behind his back; this backbiteing is a great breach of this Commandment, and the backbiter offends in a high Degree: and the fault is so much the worfe, because it hurts three at once first he wounds the Soul of him that

receiveth the false tale; for thereby his heart is poisoned with an uncharitable Conceit of his Brother.

The second stroke lights on the Reputation of the party thus Slandred, for his Name hath a maime, in the account of the hearer.

The last and worst, and greatest blow he gives his own Soul w^{ch} he Infects with his Slander, and makes his Conscience guilty of a lye.

These three mortall wounds this lying tongue like a peircing Sword makes at one time indeed he escapes best that is falsely, for he being Innocent God will heal his Name, and bring forth his Righteousness as the Sun. but the other two wounds are more Dangerous, because they light upon the Soul, and more hard to be Cured, because they are sins in the Reporter, and Receiver who (as they say) is as bad as the thief.

Bishop Usber's Summe and Substance of Christian Religion

folio 313

You have (saith he) spoken of Conserveing of truth now speake of our fame and good Name; and first shew why it is to be Respected. We ought to have Singular care of preserveing our own and our Neighbours good Name, because it is no less Dear to a good man then his Life Eccl: 7:2 pro: 15. 30 & 22th: 1

What is Required to the Conserveing of our Neighbours good Name? First an internall Disposition care and Industry, and Study of preserveing it w^{ch} we shall shew by these fruits; first when we are glad of it and Rejoice in it Rom. 1. 8. Collofs: 1.3.4. and are grieved when it is blaked, and blemished. What other fruits are there of it? They respect Either our hearing, Judgment or Reports our hearing, first when as we Shutt our our Eares to whisperers, and Slanderers, for their Detraction and Slanders cannot hurt our Neighbours

good Name if we will not hear and beleive them Prov: 15.3. and this is wrote of a Cittizen of Heaven psalm 15.3. Secondly when as we willingly, and Chearfully heare the praises of our Neighbours which is a sign of an honiest heart that is free from self love and Envy

What is Required in the Judgment?

A Candid and Ingenuous Disposition to preserve Our Neighbours fame and in all things doubtfull to Judge the best of his words and Deeds. and in folio 321 What are the means of Infamy from others.

Either

SUNDRY READINGS EPITOMIZED.

99

Either the Opprobrious Obloquies of Raylers or the rumours, and whisperings of Backbiters and Sycophants, against which we are bound to preserve our fame by speaking, writeing (and if need be) by the Authority of the Magestrate Especially if we be publick persons, whose Infamy may prejudice the Church and Commonwealth. thus he.

And Mr Dod that famous Divine saith upon his Exposition of the Nineth Commandment Saith

Now the private Offence in this kinde followeth and that is unjust accuseing, or unjust Offending. That unjust accuseing privetly is called Slandering and backbiteing when one will speak ill of his Neighbour, and falsly behinde his back this backbiteing is a great breach of this Commandment, and the Backbiter Offends in an high Degree; and the fault is so much the worse because it hurts three at once first he wounds the Soul of him that Receiveth the fals Tale, for thereby his heart is poysoned with an uncharitable conceit of his Brother.

The Second Stroke lights upon the Reputation of the party thus Slandered for his Name hath a Maime in the account of the hearer

page 113
114

The last and worst, and greatest blow he gives his own soul w^{ch} he infects with Slander and makes his Conscience guilty of a lye. These three mortall wounds this lyeing tongue like a peirceing Sword makes at one time, indeed he Escapes best who is falsly accused & slandered for being Inocent God will heal his Name, and bring forth his Righteousness as the Sun but the other two wounds are more Dangerous because they light upon the Soul, and more hard to be cured because they are sins in the Reporter, & Receiver (who as they say is as bad as the Theif.)

They that Rule in the Commonwealth are Expof'd to the Ingratitude of the people the Govern.

To Speak Ingeniously the most part of men's Labours doe onely find Ingratitude in those peoples hearts for whom they take paines, and from the Prince to the peasant Every man has at Least found one Ingratefull person in his life

There be some that have a Thousand Disadvantageous things said of them because they acquit themselves so ill of what they have so rashly undertaken.

Set a foole to the manageing Affaires of State, and A Coward to Command an Army, and you will say it were they had never been Employed, both for their own Reputation and the Publick weal; and those that have Employes they are not worthy of, very frequently overturn the Order of the World.

Ingratitude is the most hatefull, and basest of all Vices, and the most opposite to Naturall Equity.

None but men are capable of Ingratitude its never found amongst brut Beasts. Ingratitude

it never found any one that had the boldness to defend it, nor had the Confidence to confess he was capable of it there are some men that will sometimes own that they are Ambitious, Chollerick Revengfull; There are some people that will boast of their being Cheats, of their being Whore Masters yea that will brag of their villainy, w^{ch} they never did, but never Confess they were Ingratefull.

There are (saith a Statist) Three sorts of Ingratitude
Ingratitude in Duty to our Superiours.

Ingratitude in friendship.

Ingratitude in Love.

But the Ingratitude in friendship seems to be the worst; for I will maintaine that an Ingratefull person in friendship can never be a reall honest man.

It was a true Saying of a Worthy Divine That those men that would Ambitiously Exalt themselves above others will of Necessity spit their Venum & Evaporate their Lothfull Stomack against Others.

It was also a profound Saying of Goldenmouth Christom, Never to Expect good from that man who is not searching of the Scriptures: Attending to the Scriptures

We must Not doubt of Gods truth and goodness to help, neither ought we to Doubt whither we shall have that we pray for; or that w^{ch} is Equivalent or a better; and truly if a Christian would proceed thus far, he would find abundance of Ease and quietness in his mind Thus saith another holy man.

That worthy Divine M^r Holsworth in a Sermon 1632. Sayes that the good old Christians did highly Esteem the holy Scriptures, as to be the Merror of Divine grace & man's misery, the Touch-Stone of truth, the Shop

of Remetys againſt all Evill, the haïner of Heriticks, the Treafury of vertue, the Diſplayer of vanity, the Balance of Equity, and the moſt perfect Rule of all truth & honieſty.

The Miſtry of the Bleſſed Trinity is Shaddowed out in a familier Reſemblence: In a fire Cole, there is the Subſtance, there is the heat of the Coal, and y^e light ſo that as ſoon as the Coal is fired there are theſe three Subſtance, light, and heat.

So in the Divine Eſſence (Thô in a more Tranſcendent way) There is the Father, Son, and Holy-Ghoſt.

Again it may be Shaddowed in a man's ſelf, as ſoon as Ever he is born into this World: he is a Creature to God, a Child to his Parents, and a Subject to his Prince. and yet he is but One; So as ſoon as God is, that is from all Eternity) he is ffather, Son, and Holy Ghoſt; yet but one God. (Things new, and old, a book ſo called fol^o: 462.)

To follow God fully, is to follow him as the higheſt Good, as the All ſufficient Good; as the Fountaine of all Good, and as the Rule of all Good. Mr Burroughs Excellency of A gracious Spirit. page 286.

101

SUNDRY READINGS EPITOMIZ'D

Sundry quaint Sayings on ſeverall Subjects gathered up and Collected out of wiſe and Learned Authors at Spare hours.

are as followeth.

1

What Doubt is there but the ſight of this awefull place doth call our ſerious thought to appear at the Tribunal of Heaven where all our actions ſhall be tryed w^{ch} is done by that wakening Monito^r Remembrance

Let us think with due Consideration, and consider with
owning and Acknowledging, and acknowledge with Ad-
miration, and Admire with Love, and love with Joy in
the midst of all Adversities 2

What Policy is there in bestowing a Benefit where
it is counted an Injury. 3

The violence of Sorrow is not at first be Striven with
all being like a Mighty untamed Beast sooner tamed
with following then overthrown by withstanding. 4

The Child of Peace is good Husbandry 5

A People or particular persons are happy when they
want little and Desire not much. 6

Provision is the foundation of Hospitallity, & Thrift
the Magisein of Magnificence 7

That place is handsome w^{ch} is Comely without Curi-
osity and homely without Loathsomness. 8

It is a signe of a Herald to Enquire of men's Pede-
grees it is Sufficient to know their vertues. 9

To be over Inquisitive is an uncomely Quest 10

The vertues w^{ch} acquire Admiration are Depth of
wisdom highth of Courage, and Largeness of Magni-
ficence 11

Some Beauty so persuades that all hearts must yeild
to it and some Beauty uses such Violence as no heart
can Resist. 12

Some men's behaviour is beyond the Degree of Re-
diculous. 13

Some women so handsome that onely their faces and
play feet, have made them be accused for Witches. onely
some have this good property, that they keep Decorum
having forward minds in Wretched Bodies. 14

Wisdom and vertue are the onely Destinys appoynted
to man to follow. 15

Hee cannot be good that knowes not what is Good 16

In the certainty of things to come there is nothing
so certaine, as our continuall uncertainty. 17

18 Old age in the very Disposition of it, is Talkative and
it may be because Nature loves to Excercise that part
most w^{ch} is least Decayed; and that is the Tongue.

19 An Exterordinary Desert Requires an Exterordinary
progreſs.

20 Love is that w^{ch} no likenefs can make one, no Com-
mandment Deſolve, no fouleneſs Defile nor no Death
finiſh.

21 Oft it falls out that while one thinks to much of his
Doeing, he leaves the doing the Effect of his Thinking
22 Deſcrete Stayes make Speedy Journeys.

23 To ſay I cannot is ſometimes Childiſh, and to ſay I will
not is womaniſh.

24 There is no man ſudenly Either Excellently good, or
Extreamly Evill

25 A man growes Either as he perſeveres, and holds
himſelf up in vertue: or lets himſelf fall & ſlide into
Viciouſneſs.

(True

{ Turn to folio (105) to read y^e reſt
{ where more ſentences are added.

102

A CHARRACTER OF A PERNICIOUS BACKBITER

Ah! vile Backbiter! who's Doom'd in Sacred writt
A Subject of the Deep Infernall Pitt
An Inſtrument of Cruelty and hate
Strifes, malice, miſchief, falſhood, and Debate
Infolence in the Abſtract, and the worſt of Crimes
The plague of Nature, & the Scourge of Times
The Huff of Arrogance the Bulk of Pride
Applion's meſſenger: on Poſt doth Ride
The Complication of all villanie
That's perpetrated underneath the Skie
Whoſe Throat's an open Sepulcher unpent
Doth blaſt men's Names with his Contagious Sent

Whose Tongue's a Serpent fill'd with poyfon fell
 Infecting Nature fet on fire of Hell
 Who Doeg like men's actions falsifie
 And turns the Truth its Self into a Lye
 Whose Eye-offensive Vissage Brazen face
 Dame Natures workmanship does much disgrace
 And is the Indix of Abaddon's Spirit
 He doth posses, peculierly Inherit
 Who Speaks Backbiter doth at once Express
 The Direfull't plague is in the Universe
 And to conclude he's a foule lump of Evill
 Monster of Nature; an Incarnate Devill

J. S.

A Charracter of a Proud man.

Behold here may be seen as in a Mirrour
 The Ill favour'd vissage of a Proud man's Errour
 His haughty looks, and Supercillious Eye
 Speaks Swelling pride: he does all men Defie
 He huffs, and blows, and frowns, Gesticulates
 And all that will not Cringe to him, he hates
 Like wicked Hamon glories in his Pelfe
 And thinks none should be honer'd like himself
 His overweened—Self Applauding Humour
 Blows up the bubble of his Swelling Tumour
 Which makes him Interup men (out of Season)
 His Ostentation doth Eclips his Reason
 And Even Infattuate his mind: from whence
 Proceeds his vaunting Superbiloquence.
 Rare Gifts of worthy men Slights, doth Despise
 And his own parts (tho mean) Doth Magnifie.
 And in a word, those like him: (to be sure)
 Doe him Obhorr, cannot his guise indure.

A TRUE DISCRIPTION OF A MEEK SPIRITED
PEACE MAKER

He's like the pearly Dew in Morn of May
 When Soll's Bright Rayes doe usher in the day
 Or like the Spring adorn'd with Flora's Pride
 Makes Tullus smile lay winter weeds aside
 Like the Influences of the Pleiades
 That melts Orion Boreas blasts appease
 Whose pleasant Mein, Pathetick speech Creates
 Makes Strife to cease Friendship Redentigrats
 He's like Arabian Balsom to a wound
 Does heal the Tumor, makes the Member sound
 He all Occasions shuns may Irritate
 Or stir up Anger, mischief or Debate
 He all men's words does Construe (O most Rare)
 Unto the best Construction they will beare
 That Noble Roman we in History find
 Deserv'dly Term'd the Darling of mankind
 And all those ancient Sages set on high
 For Morall vertues, Deep Philosophie
 Yet He & They (thô Great) fall short by far
 The Rare Endowments of our Peacemaker
 I could say more but time will not permitt
 To mention those are Fam'd in Sacred Writt
 Let this Suffice They'r in their proper Station
 The Objects of Peace Makers Imitation
 For whom our Blessed Jesus hath Declar'd
 Heaven's Glorious kingdom is for him prepar'd
 And here on Earth in truth Affirm I can
 He is the onely True Bred Gentleman

He is a Timorous and Puifilanimus person: that takes
 Notice, so as to be afraid of provd men; for certainly
 vengeance will be the Confusion of all their Lofty Im-
 perious Boysterous Bravery So that all their unmanly

Insultations, Dunghill Indignitys and fowle Inhumanitys, w^{ch} doe arise from the Evaperations of Sulpherous Malice & Stupid Malignity shall surely come to nothing; But onely Leave their Indelible marks of Infamy to all posterity.

Envy, and flattery doth proceed from an unmanly Imbecility and weaknes of mind, a base Cowardly Spirit

It was a Prudent and Heroick Answer that Luther made to one that blam'd him for speaking against the Actions of the Pope & Cardinalls who called him proud foole &c. Let them count me a fool or anything (said he) so I be not found guilty of Cowardly Silence

History is the wittnes of Times, the Light of truth, the life of Memory, & the Messenger of Antiquity.
Cicero

AN EPITOMY OF THE MANNERS OF SUNDRY NATIONS

104

It would be to much to Reckon up the vertues of severall Nations in Europe: but as their vices (as who is without some) they are noted in some short Sayings Viz^{tt}.

The people of Franconia are foolish, rude & vehement

The Bavarians are Prodigall glutons & Railery.

The Gersons are Light, talkative and Braggers.

The Turings are Distrustfull and Contentious.

The Saxons Diffemblers, crafty, Self willed.

The Low Countrey men are horfmen, Delicate & tender.

The Italians proud, Desirous of Reveng & witty.

The Spaniard's haughty, wife, Covetous.

The French Eloquent, intemperate, and rash.

The people of Denmark, & Holstein are great of Stat-
ure Seditious and Dreadfull.

The Sarmatians are great Eaters, proud, & Theives.

The Bohemians inhumane, New-Fangled & Robbers.

The Illeryans unconstant, Envious, Seditious.

The Pannonians cruell, and Superstitious.

The Greeks miserable: and there is another Saying
no less Remarkable.

A Bridge in Poland, a Monke of Bohemia, a knight of
the South, a Nunne of Suevia, the Devotion of Italie, the
Religion of Prutenicks The Fastes of Germans, and the
Constancy of Frenchmen are nothing worth. *Historia*
Mundi fol. 12.

I have seen five Princes, (said Sr Jo: Mason, on his
Deathbed) and have been Privy-Councillor to four,
I have seen the most Remarkables in forraaign parts;
& have been present at most State-Transactions for
Thirty years together: and I have Learned this after
so many years Experience, that Serioufness is the great-
est Wisdome, Temperence the best Physick, and that a
good Conscience is the best Estate: yea I would Change
the whole life I have liv'd in the Palace, for one hours
Enjoyment of God in the Chappell. O that all young
ones would beleive and Consider this Sage Observati^o
of a Dying man: to the same purpose did that Devout
Marques of Italy that one hours communion with
God is better then all the world Proverbs verse A friend
is better then a Brother That vicinity of Confociation
doth oft prove better then Confanguinity of Relation

It is a Blessed thing for a man to be Serviceable in
the place God hath sett him in, thô in a low Station
w^{ch} is more Acceptable to God then those that are in
higher places & have more pregnant Capacities, and
able Bodys: yet live out of all honiest vocations; Sac-

Title
Europ
Folio 12

Text
Doct

rificeing their precious time Either to Morpheus the god of Sleep: on unto Bacchus the god of wine, or unto Venus the goddes of Beauty; as if Neither the true God nor the Coñon Wealth Deserved our Service: but that all were due to the Bed, the Tavern or the Brothell house

When the Electo^r of Saxony asked Erasmus why the Pope and his Clergy could not abide Luther: answered for two Great Offences, the one for medleing with the Popes Triple Crown, the other the Monkes fatt Panches.

NOTE THAT THE BEGINING OF THESE SENTENCES ARE
IN FOLIO IOI.

105

True Love has that Excellent Nature in it, that it Doth transforme the very Effence of the Lover into the thing Loved, uniteing, and as it were Incorporateing it with a secret and inward working.

26

Fear breedeth Witt, Anger is the Cradle of Courage Joy openeth and Enobleth the heart, Sorrow as it closeth so it Draweth it inward to look for the cureing of it self.

27

Vertue is to be Loved, and it will like one the better when it is found in a fair Lodging, then when one is bound in an ill-favoured Creature like a pearl in a Dunghill.

28

Each Excellent thing, once well Learned serves for A measure of all other knowledges.

29

We are apt to look upon Imperfections in some persons with more Affection than Judgment.

30

Between friends all must be layed open, nothing being Superfluous, or tedious to them.

31

To a heart fully Resolute Councill is tedious, but Reprehention is Loathsome

32

There is nothing more Terrible then the Ey of a Respected friend

33

34 Some thinke it a Lefs fault in friendship to doe a
thing without a friends knowledge then against his will.

35 They are never alone that are Accompanied with
Noble thought^s

36 There is no better warrant than one's own Con-
sciences Rightly informed; nor no greater pleasure than
ones own Contentation.

37 Open Suspition of Others, doth often arise from Se-
cret Condemning one's Self.

38 The generall goodnes w^{ch} is nourished in our own
hearts makes us think the Strength of vertue in another,
wherof they finde the Assured foundation in themselves.

39 It is a great happines to be praised of them that are
most praise worthy

40 A Noble Cause doth Ease much a grievous Case

41 It oughten falls out so, but he is a foolish wittnes y^t
Speaks more then he thinks

42 As likeing is not allwayes the Child of beauty: so
whatsoever liketh is Beautyfull.

43 All is but Lip wisdom w^{ch} wants Experience

44 By Love we are made, and to Love we are made
Beasts only cannot Descern Beauty: and Let them be
in the Rolle of Beasts that doe not Love and honour it.

45 Love to a yeilding heart is a king: but to a Resisting
is a Tyrant

46 The highest poynt that outward things can bring
one unto is Contentment of the mind with no Estate;
without w^{ch} all Estates are miserable.

47 The most Servile flattrie is lodged most Easiely in the
grossest Capacity.

48 Thô the ways may be fowle yet the Journys End may
be most fair and Honourable.

(In

106 In Shame there is no Comfort, but to be beyond all
49 bounds of Shame

A Lamentable tune is the Seetefst mufick to a woe-
full mind. 50

It is good upon the Shoulders of ffriendship to lay
the burden of Sorrow 51

Nothing is Atcheived before it be throughly At-
tempted and lying Still doth never goe forward. 52

The Souldier Dyeth that Standeth still (many times)
as foon as he that gives the Braveft onfett 53

It fometimes falls out that Sin is the Mother and
Shame the Daughter of mens Affections. 54

Unlawfull Defires are punished after the Effects of
Enjoying but unpossibile Defires are punished in the
defire its self. 55

Vertue it Self is no armour of prooff allways againft
Affection. 56

As Defire is glad to Imbrace the first Shew of Com-
fort So it is Defireous of perfect Assurance. 57

Fattery is fo presumptious as even fometimes to Bor-
row the face of Divinity. 58

Wonders are not wonders in a wonderfull Subject
There is no humour to w^{ch} Impudent poverty can-
not make it Self Serviceable. 59 60

It is better to Creep by humillity where by pride you
cannot March. 61

if it be Ever lawfull to lye, it is for a Lover: but he
is allwayes most happy that keeps to Truth. 62

Ambition like Love can not abide Delays, but Ever
urges on its own Successes. 63

Wickednefs may well be Compared to a Bottomless
pitt from w^{ch} it is far Easier to keep ones self out from
falling, than fallen to give ones Self any Stay from ffall-
ing Infinitely. 64

Amongft men Even secrett injurys are not left un-
punished. 65

A Charles Courtifier rarely comes but Either for gaine,
or falshood. 66

67 There is no service like his that serves because he loves
 68 How can he faithfully love that doth not love faith-
 fullness
 69 It is far less Evil to spare a foe than Spoyle a friend.
 70 The Journey of high honour lyes not in smooth ways.
 71 No . . . sets forth so much as Affection.

Elvidius Priscus being Comanded by the Emperour
 Vespasian Either not to come into the Senate or being
 there to Speak but what he directed: made answer, that
 being a Senato^r it was his Duty to speak in his Con-
 science what he thought to be true; And then being threat-
 ned if He did so he Should Dye: further added that He
 never yet told him he was Imortall, and Therefore Said
 He, doe what you will, I will doe what I ought; and as it
 is in your Power to put me unjustly to Death: So it is in
 my Power to dye Resolutely for the Truth.

Here now was a Brave Spirited Heathen fitt for a
 Christian to Imitate; For he can never be a faithfull
 man that is Afraid to speak his Mind: men of Publick
 Employm^{ts} for the Peoples good, must, and ought to
 stand up for the Truth to be men of Courage, men of
 Resolution, not fearing the frowns of any whatsoever,
 but freely Speak &c.

107

A COPIE OF THE LAST REPLY OF THE GENERALL
 COURT OF Y^E MASSATHU^{TT} TO JOSEPH DUDLEY
 ESQ^R PRESIDENT, AND TO HIS COUNCIL
 20 MAY 1686.

Gentlemen, We have perused what you left with us
 as a true Copie of his Majestys Comission shewed to us
 the 17th instant, Impowering you for the Governing of
 his Majestys Subjects Inhabiting this Colony & other
 places therein mentioned; you then Applied yo^rselves

to us not as a Governor and Company, but as you were pleased to terme us some of the Princepall Gentlemen and Chief of the Inhabitants of the severall Towns of the Massathusetts; among other Discourse Saying it Concerned us to Consider what therein might be thought^t hard or uneasie. upon perusall whereof we finde as we Conceive.

That there is no certaine Determinate Rule for yo^r Administration of Justice, and that w^{ch} is seemes to be too Arbitrary. 1

That the Subjects are Abridged of their liberty as Englishmen both in the matter of Legislation and in laying of Taxes, and Indeed the whole unquestioned Priviledge of the Subject Tranesferred upon yo^r Selves, there being not the Least mention of an Assembly in the Co^mission And therefore we think it highly concerns you to Consider whither such a Co^mission be safe Either for you or us. 2

But if you are so Sattisfied therein as that you hold yo^rselves Obliged thereby and doe take upon you the Government of this People: altho we cannot give our Assent thereto, yet hope shall Demean our Selves as true and Loyall Subjects to his Majesty, and humbly make our Addresses unto God, and in due time to our gracious Prince for our Releiff

p^r Order Edw: Rawfon Sec^{tt}

To Joseph Dudley Esq^r and the rest of the Gentlemen Named in his Majestys Co^mission; taken by me J. S. then Speaker of the Assembly being passed by the whole Assembly Nemine Contradicente and so Entred of Record.

May 20th
1686

There is not a more Dangerous, and Dishonourable thing to a Commonwealth than to make laws, and Suffer them to lye unprofitably without Execution.

We Esteem Physicians because the use of them is
Health of Lawyers to produce Quiet.

of Souldiers to procure Peace

Let us thus, think of Vertue: and then we shall be
vertuous

The whole World is upheld by Moderation from the
Highest to the Lowest

Without Moderation Affection Conquers Reason

Without Moderation the witt of man will serve a
wrong Master

Without Moderation the Soul Submits to the Body

In a word without Moderation the Soul & Body
Perisheth

It makes Distinction between Vertue and vice

It makes Courage Valour, that without w^{ch} would
be anger and then turn to fury.

It Separates Justice from Cruelty, Providence from
feare Power from Tyranny, Majesty from pride, Humility
from Baseness, Thrift from Covetousness, Temperance
from Starving her Self; In fine Moderation is that w^{ch}
Tempereth and keepeth in frame the whole frame of the
Univerfall world

[written in margin]

without which violence & extreames (its contraries)
would overturn and Ruine all. for no man is wise or ver-
tuous without Moderation. Thus age has Preheminence
over youth.

A BRIEF CRONOLEDGYE OF REMARKABLE ACCURRANCES
& PERIODS FROM THE YEAR OF THE WORLD 1656

1656

Noath Entered into the Arke and the world was
Drowned

2077

Abraham called out of Caldea into Cannan

2106

The Covenant Sealed with Circumfition

Ifaac born Abemaliks Covenant with Abraham	2107
Efau Sells his Birthright to Jacob	2167
Jacob goeth with his Family into Eagipt	2297
Mofes flees into Midian Marries Jethro's Daughter	2427
The people of Ifrael Depart out of Eagipt	2506
Jofhua Succeedeth Mofes, provides to goe over Jurdan	2546
Judges Succeed Jofhua Othaniel, Ehud & Shamgar	2563-2623
Deborah and Barack overcome Sifera	2683
Gidion's fmall Army Destroy the Medianites	2723
Jothams Parable &c	2763
Tola & Jaire Judges, Ifrael Oppreffed by the Amonites 2766-(2811)	2789
Jepthas meffage and victory over them, Jzban, Eglan & Abdon	2834
Judges in Ifrael 2817:2824:	
Sampfon's Marriage and Ridle	2842
Ruth the Moabitefs treated by Boaz	2860
Ely's Death, Ifrael fmitten by the Pheliftians y ^e Arbataken	2902
Samuel Anoynts Saul king	2934
David is Anoynted by Samuel, Saul takes him into his fervice	2942
Solomon prepares to build the Temple	2987
The Temple Dedicated &c.	2995
Jeraboam made king in Ifrael	3025
Jehofhaphat Succeeds Nadab & Baafhakings of Ifrael	3044
Jehofhaphat's Reign & Death 3085 Jehoram Succeeds	3106
Azariah Slaine	3120
Jeraboam Son of Joafh makes great Conquests	3240
Ahaz very wicked Reign troubled by y ^e Philift: Syrans	3256
Rayleing Rabfhakeh	3272
Hezekiah Receives Sennacherib's letter	3287
Manaffeths wicked Reign, but Repents; his Son Amon wicked fucceeds him but flaine	3355

- 3357 Jofiah Repares the Temple workes great Reforma-
tion,
3387 Dyes; his Son Jehoahaz Succeeded him
3399 Zedekiah Rebels againſt the king of Babilon
3409 Judah carried into Captivity to Babilon
3479 Remained in Babilon till Exerexes time
3430 The Succeſſion of the high Priests &c till 3600 Eſther
made Queen to Ahaſuerus
3934 { Joſeph warned to Retaine his Eſpouſed Mary
{ Jeſus Chriſt is Born Anno
3950 He is found Deſputeing with the Jewiſh Doctoꝝ

THE ALLSUFFICIENT GOODNESS OF JESUS CHRIST

All the good things that can be Reckoned up here below have onely a finite and limited Benignity, ſome can Cloath but cannot feed, others can nourish, but cannot heale others can Enrich but cannot Secure others can Adorne but cannot Advance; all doe ſerve, but none doe Satisfie they are like a Beggers coat made up with many patches or pieces not all Enough to Beautifie or Defend But Chriſt is full and Sufficient for all his People

He Affended on high that he might fill all things Ephe: 4: 10 that he might pouer forth ſuch Abundance of Spirit on his Church as might answer all Conditions whereunto they may be Reduced; Righteouſneſs Enough to cover all their Sins: plenty Enough to Supply all their wants Grace Enough to Subdue all their Luſts; Wiſdome to Reſolve all their Doubts: Power Enough to Vanguish all their Enemies; Vertue Enough to Cure all their Deſeaſes fullneſs Enough to ſave them, and that to the uttermoſt. over and beſides this there is in Chriſt ſomething that is proportionable to all the wants and Deſires of his people. He is bread, wine, milke, living waters to feed them Jn°. 6.5.7.37. He is a garment of Righteouſneſs to cover &

Adorn them Revela: 13.14. A Phyfician to heal them
 Matth: 9.12 a Councelour to Advife them . . . 9.6. a Cap-
 taine to Defend them Hebr: 2:10 a Prince to Rule, a
 Prophet to teach, a Priest to make Attonement for
 them, an Husband to Protect A Father to provide a Bro-
 ther to Releive a foundation to Support, a Root to
 Quicken, a Head to guide a Treasure to Enrich, a Sun to
 Enlighten, and a Fountaine to Clenfe So that as the one
 Ocian hath more waters then all the Rivers of the World,
 and one Sun more light then all the Luminaries in Heav-
 en So one Chrift is more all to a poor Soul then if it had
 the all of the whole world A Thoufand times Over.

The Inestimable vallue of Chrift Jefus.

Charles Duke of Burgundy being Slaine in Battell
 by the Swithers at Nants, Anno 1476. had a Jewell of
 very great vallue, w^{ch} being found about him, was fold
 by A Souldier, to a Priest for a Crown in money, the
 Priest fold it for two Crowns: afterwards it was Sold
 for feven Hundred fflorens, then for Twelve Thoufand
 Ducketts; and laft of all for Twenty Thoufand Duck-
 etts, and fett into the Popes Triple Crown where it is
 to be feen at this Day. But Chrift Jefus is a Jewill of
 far greater vallue more precious than Rubies faith
 Solomon and all the things that can be Desired are not
 to be Compared unto him; He is that Pearl of Price
 w^{ch} the Merchant purchafed with all that Ever he
 had; no man can buy fuch Gold to Dear; Ioseph then a
 precious Jewell of the world was far more precious,
 had the Ifhmiall Merchants known fo much, then all
 the Balmes, & Myrrhes, that they transported; and
 So is Chrift as all will Confefs that know him and have
 an Intereft in him.

Three Short Maximes to be obferved in our ordi-
 nary Converfation in Company among men

- 1 To yield without Resistance (as much as may be) to
 the opinions of Great men, or our Superiours.
 2 To consent as much as we can, to our Equalls
 3 To Endeavour mildely to perswade our Inferiours
 Epictus

170 $\frac{8}{9}$ NEW ENGLAND'S LAMENTATION OF HER PRESENT SATE & C

If we Consider well our present Station
 Great cause have we of Bitter Lamentation
 For loe! all sorts of Persons much Complaine
 But their bewayleings are almost in vaine
 The Inhabitants of Boston they complaine
 For want of Trade Sufficient to maintaine
 Their familys: and divers lately Broken
 Are of their poverty a certaine Token
 Behold! New England how thrô out the land
 Thy Chiefest gainefull Trade is at a Stand
 They Mercuries by whose Industrious Care
 They brought into the Land both Money & ware
 Even they begin to Sink, for want of Trade
 Yet of the Publick Charge they most are made
 To bear; w^{ch} with their frequent losfs at Sea
 By Ship-wreck, Stormes, and by the Enemy
 Thei'r much Disabl'd, and Discourag'd too
 The know not where to fend, nor what to doe
 Their Ships lye by the walls, and none to tend them
 Because for gaine, they know not where to fend them

The Countrey men Complaine and justly to
 To pay their Rates they have so much Adoe
 Nothing but money now, will serve the turn
 They sell their Crops so low w^{ch} makes them mourn
 Brick without Straw is strictly now Requir'd
 How money they should gett is much Admir'd
 Since when they sell their goods their Rates to pay
 With Disappoyntments they are sent away

Sometimes with Scorn: at best with Disrespect
Shame and Reproach, and sometimes base Neglect

Yet Ner'theless Our Pomp and Gallantrie
In this poor land, did never Run so high
In Publick State and Grandure

But woe, woe and Alas! the Female Trainee
Doe make their Husbands scratch their heads in vaine
For they are grown to such a highth of Pride
That Sodom like their finfullnes don't hide
Come down proud Dames, garments of shame put on
Sitt in the Dust Daughters of Babilon
So here wee'll pause, and terminate our Song
Which toucheth not the Sober old nor young
But Idle Drones profuse and proud ones all
Publick or privet, whether great or small.

Second Part

Our Souldery but little plunder gett
For want of Conduct or for want of witt

(If

NEW ENGLANDS LAMENTATION &c

170 $\frac{8}{9}$

If ought poor Souldiers gaine their oft Defeated
By their Comanders (or of Greater) Cheated.

Thy Courts New England (some) are meanly fitted
For by the Lawyers they are oft out Witted.
When in false pleading they might finde a flaw
They'le aske these Pettifoggers what is Law
So when those Sophesters they should oppose
Are many times by them led by the Nose.

Some of thy Judges in Superiour Courts
Are proud, and partiall; parts of the meaner forts
Whose witts are Heben: Judgments weak, unfound
Yet Deem themselves like Oracles profound.

Sometimes they'le Speak Bigg & themselves Advance
 And are as willfull as the King of France
 Another time theyle Truckle Courage Cool'd
 And by the lawyers they are oft times Fool'd
 Who when in Taverns, they doe fitt and Quaff;
 Doe at those Judges and their Clyents Laugh;
 And when they've done, they will to mend the matter
 Both with those Judges and their Clyents Flatter
 So that those false devouring Catterpillers
 Are of our Treasure their own Pockett fillers
 When they first came did all things Needfull lack
 And scarcely could keep Clothes unto their Back
 But now grown Arrogant, live without Care
 Some boast they gett Three hundred pounds a year.
 Then may we not with grief our tears down pouer
 And Cry alas! Strangers Our goods Devour
 For three times more is on those Varlets Spent
 Then heretofore mainetain'd the Government
 No more of them; they'le surely think it better
 To lay this by, and read the next Newes-Letter
 It is those Horsleaches we onely touch
 We know that all the Lawyers are not such.

3 part

How ill of thee New England doth it Sound
 In other parts, that in thee doth Abound
 So many Vagrants, vicious Idle Ones
 That Eate the Honey of thy hives like Drones:
 That thou permitts or Rather dost Ordaine
 So many Boufing Dens to Entertaine
 Those Burdens of the Earth: those drunken Sotts
 Who spend their money and their time in potts
 Meanwhile they that have wives and Children lye
 Ready to Starve for want of Due Supply
 But here's the Bane this, this is the plague fore
 Those Wicked Haunts increase the pubick Store (By

NEW ENGLANDS LAMENTATION &c

By licences increast, by Mulcks for Crimes
 So we must live by the Evills of the times
 If these things were Reform'd you'd cease yo^r Cryes
 Unto the Queen: for yo^r Neecessitys
 To be Supply'd by other Colonys
 Ther's many more might be detected here
 For their ill manners, but the times wont bear
 We therefore shall now for the present Cease
 In Evil times the Prudent hold their peace.

To the Rv^d: Mr Benj^a Coleman
 Bristol 16th July 1708

Rev^d: S^r

There Lately came to my hand, A Book of yo^{rs} containeing Three Severall pregnant Discourses of the Different Sort of Mirth w^{ch} I never heard of before thô of a years Date; w^{ch} being Imbleshed with such Quaint, apt, takeing & Significant Expressions (Especially that of Holy Joy) w^{ch} did so Enflame my Genius as put me into a vein of plaine Poetry w^{ch} I pen'd upon the Cover of yo^r Book: w^{ch} I here present to you as a Comemoration of yo^r Pious Ingenuety therein w^{ch} highly Deserves A more Inspired, and Cellibrated Quill to Delineate its worth; Craveing yo^r pardon for this freeness, and the Jejunity of my unpolished pen w^{ch} to yo^{rs} is but as A foyle to Beauty: I Proceed

To the Reader upon the Government, and Improvement of Mirth

Our Reverend Preacher here Decries
 The various follys vanities
 Of Sinfull Man, in Natures State
 Remaineing unregenerate;
 And here he lively Doth present

The severall Sorts of Merriment
 Of civil naturall harmles Mirth
 Of vicious joys of the Sons of Earth
 And of pure precious Holy Joy.
 Which Cheers Man's heart without Annoy:
 And here began will Rise Still Higher
 Even like unto Seraffick fire
 Which will increafe, and never Dye
 But laft unto Eternitie.

To the Reverend Author, (Mr Benj^a Coleman &c)

Sir, Your Tract of Holy Joy I doe So Prize
 That on its worth, I can't Hyperbolize
 (or Say)

For, all that I can Speak to fet it forth:
 Doth far fall Short of its Transcendent worth;
 Yet Ile Attempt it: and will it Effay
 Althô therein, I shew my weaknes may.
 Yet what I can't Expreſs I will Admire
 The thoughts whereof has fet my Muſe afire
 I'me in

TO THE REV^D: M^R BENJ^A: COLMAN

I'me in an Extacy! to Speak how ſhall
 I of thoſe Miſtrys Evangellicall,
 You So Inſifted on.
 So full of Sence, perſpicuous Demonſtration
 Of Heart-Reviveing-Heavenly-Confolation
 Wynging the Soul to Sublime Contemplation
 Embellished with Eloquence Divine:
 Exhausted Jewills from the Sacred Mine,
 And ſo Adapted to Each On's Condition
 Like Med'cens mixed by a wiſe Phyſician;
 Glorious-Perfections of the Deitie,

And Attributes Divine in Unitie:
 are Elligantly to the Life sett forth
 Therein Displaying their Transcendent worth
 As tis Digested by a Reall Sence,
 Of Self Experience of its Excellence:
 And knowledge of Soul-Ravishing Delights
 The sure forerunners of Angellick Flights.
 Such Teaching's Powerfull, and Doth life impart
 Proceeing from the Heart, unto the Heart.
 So, Instrumentall in Christs hand you may
 Those Cordiall Comforts to those Souls Convey
 To whom it doth pertaine: and may Affright
 Others from Sinfull State, who have no Right
 Unto those unconceived joys, and pleasures
 The onely gifts, and the peculier Treasures,
 Of Holy-Souls: who're truly Sanctified
 By the most Precious Blood of Christ apply'd;
 Thus going on, you in yo^r Youthfull Dayes:
 And in yo^r Age, may Cellibrate the Praise
 Of him that made you, and did you Ordaine
 To preach his Glorious Gospell not in vaine;
 But many to Convert, (as Scripture Saith)
 And Building up in Our most holy Faith
 And may you in the End Tryumphantly
 Enjoy those Pleasures to Eternitie.

Reverend Sir I am yo^r Affectionate
 humble Servant J. S.

TO THE REV^D: M^R BENJ^A: COLMAN 6TH AUGUST 1708

Reverend S^r Yo^r kind Ingenius, & Consending mani-
 festation of yo^r Acceptance of the reall Sence and De-
 served Approbation I justly have of yo^r Learned pious
 and practicall Treatise of the severall and Different Sorts
 of Mirth &c. Doth Oblige me to Endeavour Recip-
 rocally to Return some thô not A Condigne Requital;

Humble Imploreing the Most High, from whose Spirit it floweth, to Enable me to prize and make a good Improvement thereof. As to yo^r Epicedium on the Exaltation of the Reverend and my Ancient and much Endeared Friend Mr Sam^l: Willard Dec^d: I have Severall times Read it with much Delight and Satisfaction; and as you doe in a manner Adjure me to be faithful in giving my Sense thereon; thô I am far from presumeing to personate: or Assume the power of one that may pass A Definitive Sentence on that matter; yet I may say that as the Subject you treat on is Sublime: in all Respects: not Onely to the first Super Eminent person (Recorded in Sacred Writt) but also in a great Measure to the second on whome it doth Tacitly, yet Emphatically poynt at; w^{ch} Sublimity of the Subject. is (in my Opinion) a great Advantage to one of Apollo's Votaries to Expatiate himself, and Soare Aloft, without danger of burning his wings: or Icarus like fall Down into the Abiss of Infamy.

So, you have therein tun'd yo^r Song a Note above Ela; I mean yo^r Towering Phansey Flys above the Common pitch of the Capacity of Ordinary Readers; and have (in my weak weak Apprehension) given yo^r Poeme a vesture fuitable to the nature and Eminence of the Theme you Insist upon: w^{ch} Doth Adorne Poetry: Viz To be Elligant, Emphaticall, Metaphoricall, and Historically; Running in a smooth Channell thô all Subjects cannot Wear the same, or like Vesture or bear the same Straine, or Stile. But whither Doe I Rove. it puts me in mind of a Monitive verse I have read many years since: w^{ch} I have often thought on, but doe not Remember where I had it.

*An Eagles mind n'er fits a Ravens Feather,
To Dare, and to be able Suit Together.*

And so I have done Craveing yo^r Pardon for my

Prolixity w^{ch} perhaps may to some Diversion to unbend from yo^r more serious Meditations I Submit to yo^r Censure: Subscribing my Self

Reverend Sir, Yo^r faithfull friend and humble Servant
J. S.



[Several pages of manuscript are missing here.]



Tobacco hick if you be well will make you Sick
Tobacco hick will make you well if you be Sick

Tobacco hick if you be well will make you Sick
Tobacco hick will make you well if you be Sick

Tobacco hick if you be well will make you Sick
Tobacco hick will mak you well if you be Sick

JULY 21TH ANNO 1659 AN AETHMATICALL TABLE

Shewing the true advance of so much ꝥ Cent
& Shilling to per Shill:
from a farthing to 6d gradually as followeth.

1 far ꝥ Shilling is 5 ^d ꝥ £ or					
Twenty shillings is .					
2	ꝥ f 10 ^d ꝥ £	. . . . .	4	3	4 ꝥ Cent
3	ꝥ f is 15 ^d ꝥ £	. . . . .	6	5	0 ꝥ Cent
1 ^d	ꝥ f is 20 ^d ꝥ £.	. . . . .	8	6	8
1¼	ꝥ f is 25 ^d ꝥ £.	. . . . .	10	8	4
1½	ꝥ f is 30 ^d ꝥ £.	. . . . .	12	10	0
1¾	ꝥ f is 35 ^d ꝥ £.	. . . . .	14	11	8

2 ^d	ƒ is 40 ^d ƒ £.	16	13	4	ƒ Cent
2¼	ƒ is 45 ^d ƒ £.	18	14	0	
2½	ƒ is 50 ^d ƒ £.	20	15	8	
2¾	ƒ is 55 ^d ƒ £.	22	17	4	
3	ƒ is 60 ^d ƒ £.	24	18	0	ƒ Cent
3¼	ƒ is 65 ^d ƒ £.	26	19	8	
3½	ƒ is 70 ^d ƒ £.	29	11	4	
3¾	ƒ is 75 ^d ƒ £.	31	13	0	
4	ƒ is 80 ^d ƒ £.	33	14	8	ƒ Cent
5	ƒ is 190 ^d ƒ £.	41	11	4	
5¼	ƒ is 105 ^d ƒ £.	43	13	0	
5½	ƒ is 101 ƒ £.	45	14	8	
5¾	ƒ is 115 ƒ £.	47	16	4	
6	ƒ is 108 ƒ £.	50	00	0	
7	ƒ is				
7¼	ƒ £ is . . 3: 00: 5 ^d ƒ				

1659

Memorandum That on ffryday 29 Sept we fayled
 from New-London in the ketch Hopewell Xtopher Mofs
 Mast^{er} & on Tufday the 4th October we arived at at Man-
 nados, and from thence we sailed out of the Hook on
 Saturday night being the 8 instant with a fair gale at
 W. N. W. and the Saturday following being the 15
 Octob^{er} we came to an anchor between the Capes of
 Virginia and on the 17 Day we Arived at Wicocomico
 Laus Dei



[page of manuscript missing]



Mourn you that are in Place, your losfs bewail,
 Mourn Sons of Aron for your breath doth faile

Mourn all the Churches who are ffatherlefs
Mourn Marthfield men, your wound's remedilefs
Mourn all you people, good Jofiah's gon
Mourn as in Valley of Megidion
O with what fortitude, and Chriftian care
He did thofe Dollerous pains with patience bear,
And in fome Intermiffion would Exprefs
Unto his friends unlook'd for Chearfullnefs.
Till fo increaf'd to bear them was at Length
Beyond the power of any Humane Strength.
Where fhall we find one doth fo much Excell
Where fhall we find O! where his Parallel.
For thofe perfections innate and Acquir'd
Which made him Generally Belov'd, Admir'd
His comely perfon did all Eyes Attract,
His sweet behaviour in all poynts Exact
His rare Accomplifhments all in like fort
As if he'd been the Soul of the Inns of Court.
And for his ufual Courtfhip 't may be Sed
He was the Prime that are New England bred,
And in a word to Speak his worth in brief
This Hero was among ten Thoufan Chief.
As of that Royall Roman whom we find
Historians terme the Darling of mankind
So may we Say of him (& none will rage)
He was the pride, and Darling of his Age
And times Enfueing will goe nigh to Strive
Which had moft intereft in him when alive;
And as of Homer, with Each other Vie,
what place was Bleft with his Nativitie.
Whofe true Deferts in verfe, and Lofty Rimes
Fame fhall with Honour to Succeeding times
Transmit by fome rare Laurate who fhall Raife
An Everlafting Trophy to his praife.
Meantime my lowly Mufe prefumes to burn
A filly Tapor to his filent Urn.

And to his Widdowed Confort fomewhat Say
 That may the Dolor of her grief Allay:
 (Whose constancy and love to him was more
 Than Fame spake of Penelope of yore)
 And to his Onely Sister whose whose rare loves
 Unto Each other were like Turtle Doves.
 Let Each your loves (fair Dames) be now Divine
 That Erst was Conjugall and Germinine.
 Yea let that Love to him be made compleat
 With that Celestiall and Seraphick heat
 Which Spirits blest doe bear to him on High,
 That will continue to Eternity.
 Think how from paine & sin he now is free
 And of yo^r hopes (through grace) are long to bee
 With him in Paradise there to remaine
 Forever more, and never part againe.

Epitaph

Here lyes the Casket of a noble mind
 Who scarce his Parallel hath left behind
 For's Person, parts and place He did Supply
 With Justice, Honour and Sufficiency;
 Who serv'd his Countrey from his tender youth
 With heart, affection, Constancy and Truth.
 Did ventur's all against the barbarous Foe
 And was New Englands Generallissimo
 The Peoples hope and joy, the Courts delight,
 And Signally his Soveraines Favourite
 So let him Rest Celebriously Renown'd
 Till's Saviour comes at the Last Trumpets Sound

[written at side]

By him who breathes this Dolefull Elegie
 In Honour to his precious Memory. J. S.

This Elegie was put in print by T. Maccarty the great
 Admirer of his vertues.

HON^D: & BELOVED BRETHREN BOSTON 8TH MAY 1669

That I may not by my Silence seem to Reced from that wherein (together with yo^r Selves) I Dissented from y^e Church or least my non-Compliance with you in what you Since acted or Determined. I should give Offence to any, or be deemed Either careles or indifferent, give me leave in all Humility to unbofome my Self unto you, and briefly declare my Apprehention therein It will not be Nefesary for me to Incert the Circumstances of the Churches Tranfactions at the severall Meetings in Order to Nomination & Choice of Officers; this may Suffice that the Occasion of that unhappy Difference (as I conceive) was about the time when the Church ought to proceed to Nomination and Choice of Officers, some Judging it sooner, others that it Ought to be Deferred longer, for reasons well known to yo^r Selves; But the Major part prevailed; and proceed to Nomination, in order to Election, and since (as I heare) to Ordination; wherein many with my Self acted not; soon after was Drawn up an Obtestation, or humble Request to the Church, that they would be pleased a little to Deferre their proceedings therein: at w^{ch} time also was presented in writing certaine Reasons of yo^r Dissent, to the first I onely Subscribed: to the Second I did not, neither could I, (at least to all) and thus far I was, and Still am of the same Opinion with you: accounting it my Duty in Relation to Church Society, Conscientiously to Endeavour the Choice of such most fitt, and able persons as might Officiate in their places according to the Institutions of Christ in his Church, and haveing so Endeavored, Deem it also my Duty to Acquiece in, and quietly Submit to Gods Providence therein: and not to withdraw from the Church; altho I am not nor can in all things be of their minde. ffor these Reasons:

First the peace of the Church ought to be prefer'd be-

fore the Opinion of any man, if it does not Cross a Fundamentall Truth, altho the Church may be in an Error. Paul would rather Circumfise Timothy then Offend the Jewes, thereby to hinder the progres of the Gospell: became all to all men that he might gaine some, would forgoe a great part of his Christian Liberty, and Apostolick priviledge Rather then give the least Occasion of offence.

Secondly because the maine Obstacle that they lay in the way to hinder Acting unanimously with the Church Viz the Expectation of Doct^{er} Owen, was by time Removed and tho there was (in our Judgments) Irregularity in the Churches proceedings, Debarring us of o^r priviledge of Electing: yet there must be an End of Controversy, and it is our Duty to Deny our Selves, to put on Charity humillity, meekness, and long suffering, forbearing and forgiving one Another, as God for Christs Sake hath forgiven us; knowing that the wisdom that that is from above is first pure, then peaceable gentle and Easie to be intreated; that the fruits of Righteousness is sown in peace to them that love peace.

As for that w^{ch} some terme the Travelling Truth, w^{ch} is now (as I understand) insisted on as the maine Ground of yo^r Discent, I confesse I doe not see (bear with my weakness) how it is founded on the first Bases; nor doe I conceive (Grant it an undeniable verity) that because the Church cannot presently come unto the practice thereof, therefore it is Sufficient ground for me to withdraw from the Church.

And that for these Reasons

First from the End of Church Society w^{ch} is to Capacitate the Members thereof, to Enjoy God in his Ordinances & to Build upone another in our most holy faith, but withdrawing there from, puts us out of that Capacity, and instead of Restoring any of our Brethren (whom we deem in an Error) in the Spirit of meekness, we by

leaving them, Suffer them to Remaine in their Sin. It is not Comendable for a Physician to leave his Patient, upon Every light Distemper, his Departure argues the Mallady Incurable.

Secondly.

A LETTER OR EPISTLE &C.

Secondly when a Difference doth arise about lesser things we ought Especially to have Respect to the Edification of the Church Not to press any such truth so far, thereby to Obstruct the weightier matters of Church concernment and at such a time perhaps as may not be Seasonable; I have many things to say unto you (saith Christ, unto his Deciples) but you cannot bear them now, So may it be with a Church: That is Beautifull in its Season, w^{ch} out of Season may be very uncomely; I might hereunto add the due Regard we ought to have to those Internall Dutys of a Christian wherein Consists the very life of Religion, as the Excercise of Graces, Serious Meditation, Self Examination, Self Judging, Renewing our Repentance, and Resolutions of better Obedience, Earnest Endeavours for more Intimate Communion with God: and lively Apprehensions of our Everlasting Happiness; the Conscientious Discharge whereof, is so much hindred by these uncomfortable Animofetys.

Thirdly from the most Imitable Example of Christ himself, who (as the Reverend Elders of New England in their Epistle to the famous Dury touching his Pacification how well Observed) Refused not to Celebrate the worship of God in the Jewish Church, at that time Defaced with greivious Corruptions; were not Ecclesiasticall Rulers Imperiously Proud Abominable Covetous, horrid Oppressors, and grossly Superstitious? did they not Impose many Humane Traditions? and had they not Transpos'd the Priesthood w^{ch} God had fixed in such a Family, to an Annuall Choice and Succession? and

yet our Blessed Saviour joyned with them in Religious Worship, & Comanded others so to doe

Fourthly from the Eminent Examples of the People of God in Severall Ages mentioned in Scripture, who both by their Doctrine, and lives bare Wittness against the Evills of the times in which they lived: Endeavouring according to their Respective Capacities, to purge out those Corruptions that were in the Church; but did not withdraw unless there were a General Defection; Paul did not disown the Church of Corinth, notwithstanding their Disordered Feasts, or other Evills but Reproved them; Adde hereunto the Doctrine & practise of many Approved Orthodox Divines in these Modern times, who as they have been Champions for the Truth, So have they been also singular promoters of peace.

The faults and Errors of A Church may be severly Reproved, and Convinced according to the Quallitie thereof yet the Church not to be Condemned nor forsaken Dr Hall. and againe he saith, tho I love all truths, yet I had rather conseale a small truth then Disturb.

Errors or Sins (saith Ainsworth) are Either Controvertable or Manifest, if Controvertable, or Doubtfull, men ought to bear with one Anothers Different Judgments if they do not they Sin.

And here I may not forget to mention the Testimony of those Reverend Ministers of New England, in their aforementioned letter to Mr Dury, wherein are many passages pertinent hereunto, w^{ch} may be Deducted as so many Arguments taken from the Major to the Minor, to Confirm the truth hereof I need not trouble you with more then the Citation thereof you have it with you, and I know (not without desert) Doe highly prife & Esteem it. But let me not Omit to put you in mind of some of those Worthys who were sometime of this Church (now with the Church Tryumphant) you knew them far

better then my Self. I appeal to yo^r Selves Even to such
of you as had most Intimate acquaintance with them
whether

AN EPISTLE &C.

Whether they did, whether they would have withdrawn from the Ch: upon those grounds? had they not in part the like Occasion, did they not Industriously Labour to bring the said truth to the birth? and were they not very able & skillfull to Effect it, using much tendernefs therein, that it might be less grievous to any; This, this was that w^{ch} Chiefly lay upon their Spirits the Care of Churches peace.

To Conclude, least I Exceed the limits of a letter & trespass more upon yo^r patience I shall onely A Speech of the Rev^d. M^r Phillip Goodwin treating on the Sacrament. There are two things (saith he) are as weights that Sinke and as Darts that Strike through my very Soul. First that Christians who live together in the same place should use divers Tables, Divide and Seperate one from another in this Service.

Secondly that Christians who live in the same place Sitt at the same Table, and Communicate together in the Lords Super, should after fall assunder, and Rend one from another; who is it that bewayles not such Breaches between Brethren; A good man that is Deeply affected with this would be content to heale such wounds with the los of his life thus Hee. if So how much more willing with the los of some part of his Liberty. Thus Dear Brethren I have made bold to to Communicate my poor Apprehensions in the premiffes Craveing yo^r pardon for any miscarriages therein, Either in matter or manner, and yo^r Candid Construction thereof being willing to Embrace any light that yo^r Selves or any Godly Religions shall please to impart Desiring the Lord in mercy to frame all our hearts to the obedience of his Truth

that we may all walke by the same Rule, and mind the same thing Labouring to keep the unity of the Spirit in the Bond of peace is the Prayer of

To Major Tho: Savage Capt	The most unworthiest
Wm Davis & Mr Jn ^o Hull w th	of yo ^r Brethren in the
the Rest of the Brethren &c.	faith and fellowship of
	of the Gospell J. S.

Boston 20th March 1676

Much Hon^d Sr The Multiplicity of those Imergent Affayres that are Dayly pressing upon yo^r Hon^r: is Such that a fitt time of any Speech in privet with you is rarely to be Obtained; And Therefore I presume upon yo^r favour to make this Application to yo^r Hon^r. therein to present you with a few things in writeing, w^{ch} in my weake Apprehention, may tend to the peace & wellfare both of Church and Co^monwealth.

S^r the matter is Concerning that unhappy Difference and Misunderstanding that hath a long time been, and Still is between Our Church, and that whereof Mr Thecher is Teacher; w^{ch} as it hath been an Occasion of great thoughts of heart, amongst all the people of God in the Countrey (much to be lamented) so it is to be feared, is matter of great Provocation, and none of the Least Evills for w^{ch} the Lord hath been Contending with us; and while we Tythmint and Annis, Viz Reforme in Smaller things (if we doe so) and omitt the greater, it cannot be hoped according to the teno^r of Scripture; that the Lord will be pleased wholely to Avert the Judgment Impending, and, and Return in Mercy to us according to his wonted Goodness. Now S^r there haveing been many Overtures and Teno^{rs} on their part to our Ch: in Order to a Reconilliation, and Amicable Agreement & Clofure; what Reciproable Answer



[page torn out]



here followes Severall amorous, and youthfull poem

Sweetly (my Dearest) I left thee asleep
 Which Silent parting made my heart to weep,
 Faine would I wake her, but Love did Reply
 O wake her not, So sweetly let her Lye.
 But must I goe, ô must I Leave her So,
 So ill at Ease: invol'd in Slumbering wo
 Must I goe hence: and thus my Love desert
 Unknown to Her, ô must I now Depart;
 Thus was I hurried with such thoughts as these,
 Yet loath to Rob the of thy present Ease,
 or rather senceless payn: farewell thought I,
 My Joy my Deare in whom I live or Dye
 Farewell Content, farewell fare Beauty's light
 And the most pleasing Object of my Sight;
 I must begone, Adeiu my Dear, Adieu
 Heavens grant good Tideings I next heare from you
 Thus in sad Silence I alone and mute,
 My lips bid thee farewell, with a Salute.
 And so went from thee; turning back againe
 I thought one kifs to little then Stole twaine
 And then another: but no more of this,
 Count with your Self how many of them you mis.
 And now my love soon let me from the heare
 Of thy good health, that may my Spirits Cheare
 Acquaint me with such passages as may
 present themselves since I am come away
 And above all things let me thee Request

from

Virginia
 1654

To bee both Chearfull quiet and at Rest
 In thine own Spirit, and let nothing move
 Thee unto Discontent my Joy my Love.
 Hoping that all things shall at last Conduce
 Unto our Comfort and a Blessed use
 Considering that those things are hardly gain'd
 Are most Delightfull when they are Attain'd.
 Gold Crowns are heavy: Idalian Burn's
 And Lovers Days are good, and bad by turn's
 But yet the Consumation will Repay
 The Debt that's due many a happy Day
 Which that it may so be, Ile Heaven Implore
 To grant the same henceforth forever more
 And so farewell, farewell fair Beautys light
 Ten thousand times Adieu my Dear Delight.
 Your Ever loveing friend whilest Hee
 Desolved is: or Cease to bee.

J. S.

Sayle gentle Pinnace Zepherus doth not faile
 with prosperous gales, Saile Gentle Pinnace Sayle
 Proud Neptune Stoops, and freely Condescends
 For's former Roughness, now to make amends;
 Thetis with her green Mantle sweetly Glides
 With smiling Dimples Singing by our Sides
 Sayle Gentle Pinnace Zepherus does not faile
 With Prosperous gales, Sayle Gentle Pinnace Sayle.

A LETTER TO HIS DEAR MARTHA 1660

Joy of my Life

When I think on those Charming Joys w^{ch} I
 use to possess in thy Societie
 I Envy not the greatest in their places
 Who ne'r perhaps Enjoy such sweet Embraces

To her
 coming
 home

But are meer Strangers to it, and ne'r prove
Those true Delights that founded are in Love
the true fruition of all Earthly Blifs
being not ample, without haveing this.
Reciprocally, intire affection Sound
Which to Each other doth so much Abound
But oh! I think the time almost ill Spent
that doth obstruct our Mutuall sweet Content
Deeming my Self, as of my Self Depriv'd
Liveing (me thinks) as one but Semi-liv'd
acting like him that is now here now there
being in an place in Body: heart Else where
Counting the tedious Months, the weeks, the Days
Nilling the Distance, or what else Delays
me from Enjoyment of thy Self who art,
My love, my Joy, my Dear, my Better part.
But then againe think I, what would some give
to be assured ever while they live
Once to Enjoy at length that Happiness
Which we in Other doe allways possess.
for thô thing in all men Crave
of whatsoever wealth, or Store they have
yet that in allso is well known
to be as well undoubted their owne.
A King whose Subjects Number doth amount
To an Exceeding Numerous account
Joys he hath people, and can pleased bee
Thô many of them he doe never See.
He that hath Store of money Gold or ware
Lands, Rents (perhaps) disperfed here & there
Joys that he has it, thô (perhaps) indeed
He hath no more in hand then what his Need
Serves to Supply; yet who will say that He
is not more Richer far, than many be
that have more Wealth at present in their hand
yet are no Owners of a house or Land.

So he, or She, that hath of the Most High
 The Blessing of a happy Nuptiall Tye
 Thô sometime absent from their dear Delight
 and for a while, Deprived of their Sight
 yet Joyes in this that they have such an One
 thô out of Sight, assuredly their Owne;
 And that in Gods due time they shall attaine
 the Sweet fruition of their Loves againe
 Even so it is my Dear Delight with mee
 who takes more pleasure oft, to think on thee:
 than doth the Greedy Miser, to behold
 The full Cram'd Baggs, of his beloved Gold.
 Meanwhile my Johnny-Boy is not forgott
 Him I Remember thô he heeds it not;
 Sweet Babe! how doe I mind thy perking Smiles
 and pretty Toys thou usest other whiles.

(Thy

A LETTER &C.

Thy harmlesse quarrells, w^{ch} so long Remaine
 untill a Teat, doe make thee friends againe;
 I likewise feel those paines that have opprest,
 thy tender Body with whole Nights unrest:
 and then thy pittious lookes, me thinks I see,
 w^{ch} language of those lookes, Afflicted mee.
 Thy Mothers teares dry'd with her Sighs so deep:
 (Enough to make a Marble Heart to weep;)
 And such like Symtomes as these Ever are
 the Marks of Love, and of Paternall Care;
 Me thinks I hear thy Mother to the prate
 like to thy Self, that thou mayest imitate
 and then againe to joy that other while,
 thy wonton Innocence should laugh, & smile
 and notice take of what may seem to high
 for thy Juviniller, Capacity.
 Thy promifeing perfection every way:

Seems to bespeake thee faine another Day.
And so Adieu my Dove, Heavens grant that wee
may with our Wonted Joy, Each other see.

Thine or not his own J. S.

It is Storied, that when a young man came suddenly upon a Grave Senatour of Rome playing, and trun-
ling a Ball with his Child, (being somewhat Surpriz'd)
Said, hold thy peace till thou art a Father. the Applica-
tion is Easie.

*A Dialogue between John and Martha or
Exonus and Plimothenia*

MARTHA

When I consider seriously
the Sorrowes and the misery (Plimothenia)
we both Endur'd before that we
united could together bee
And till remov'd were all annoys
that Interpos'd our mutuall Joys
ô how I think the time ill Spent
w^{ch} Barr's us from that sweet content
w^{ch} we together mutually
Enjoy'd in Each Sweet Company.
and think it long, yea long till when
Enjoy we may those Joyes agen

Plimothenia

JOHN

Those thoughts of thine, with paine, & smart
I in my Bosome, bear a part:
And deep Impression hath the sence
thereof in mine Intelligence.
I gladly could with thee oft Say:
O that we might er'e together may
Converse; and in Great Hymens tye,

Exonius

Enjoy Each others Company.
But Providence, (with which I Clofe)
Doth otherwife our lives Difpofe.

MARTHA

Plimothenia

But fince we bought our love fo Dear,
and cannot long Enjoy it here:
could we unto the years arive
of them that longeft are alive
all is but Short, and therefore why
Doe we our Selves thofe joys deny.

Exonius

JOHN

A DIALOGUE BETWEEN JOHN & MARTHA

JOHN

Exonius

I muft confefs, it is meer folly,
and Madnefs, worfe than Melencholy:
In thofe who by their needles Stayes,
Doe fpend the Chiefest of their Dayes,
In Diftant places, in the prime,
of their Beloved youthfull time:
Spin out in abfence from the Sight
of their Bethrothed Dear Delight;
But when a thing, of great Moment,
of much Importence doth prefent,
On w^{ch} good Iffue, (or Right End)
the livelyhood of both Depend:
The Cafe here Differs, pleafure may,
And muft, for (Proffit) fometimes Stay.

MARTHA

Plimothenia

What's all the Riches here below,
which God in Mercy, doth beftow
on mortall men without Content,

Doth but vexations all present;
But they that have Contented minds,
In all Estates, true Comfort finds.

JOHN

Well said my Dear, put that in ure,
Contented be in mind befure
In all Estates, so shall Annoys
beturn'd from Sorrows, into Joys;
So whether I am far, or Near
Contented be in Mind, my Dear.

Thine J. S.

Exonius

The Painters Premonition.

Take heed, who in this Room appear
You Don't presume to turn a Picture here
Without the Speciall Licence of the Owner
Leaft you Displeafe him, and yo^r Selves dishono^r.

There was a
Gentlewoman
came into a
Painters room
& turn'd a Pic-
ture and behold
the Genitiles of
a man at w^{ch}
Shee blufht) &
was laught into
Shame.

He that to much loves his bed
Will surely scratch a poor man's head
But he that Early doth arise:
Is in a way to win the prise.

He that would write well in verse, must observe these
rules to consider the true worth & natur of the Subject
he treats upon: and accordingly fram his Stile

1

That it be Eligent, Emphaticall, Metaphoricall: and
Historicall; Running in a fluent, & smooth Chanell

2

A Rule to know the Burden of any Ship

Suppose the Length thereof be 94 foot
The Breadth thereof be 30 foot
And the Depth thereof be 18 foot
Multiply the Length By the Breadth; then multyply

Exmple

that product by the Depth (^{wch} is 18 foot) which being added, cut off the two first figures on the right hand and the remainder is the Answer.

As for Example	The Length is	94 feet
	The Breadth	<u>30 feet</u>
	The Product	2820 y ^e multiplcian
	The Depth	<u>18 y^e multiply^{er}</u>
		22560
		2820
		<u>50760</u>
	Tuns	

The Answer 507 Tunns and so it is in any other Dimension whatsoever.

A Rule to know what so many pence a man spends a Day it amounts to through out the year from 3^d to 12^d to ^{wch} purpose say thus three pence a Day is three pound, three half pounds three groats & three pence all amounts to £ 4: 11: 3^d a year

4^d ⌘ Day is according to the Rule
aforefaid 6: 1: 8

5^d ⌘ day is as aforefaid 7: 12: 1

6^d ⌘ day is six pound—6 half
pounds 6 groats & 6^d }
all ^{wch} as hath been proved as } £ 9: 2: 6
abovefaid }

7^d ⌘ Day is 10: 12: 11

8^d ⌘ day is 12: 3: 4

9^d ⌘ day is 13: 13: 9

10^d ⌘ day is 15: 4: 2

11^d ⌘ diem is 16: 13: 8

12^d ⌘ diem is Eighteen pound five
Shillings 18: 5: 0

So that Six Shillings & 3^d ⌘ Diem
Amounts in y^e year £ to 114: 00: 4

This was seen
and Special not
is taken of,



by Divers Credible
persons
in Anno 1681

Behold the angrie frownes of the Most High
'gainst Mortalls is perspicuous in the Skie;
The Sable Cloudes Encercling Soll about:
The unstring'd Bow, that Phoebus doth Surmount:
The dismall Darknes, mixt with direfull glare:
(The true Portrature of amazeing feare)
Prodigious Aspects, in a Dreadfull Tire
Betoken Cruell Rapin, Sword, and fire;
From Divine vengeance, to be brought upon
The wicked World, who in their Sins goe on;
And Sacred Writt, Expressly did foretell
The truth hereof, to Lapsed Israell;
That for their Sin, woefull Impenitences
Not warned by his word, and Providences:
Such Soule-Amazeing-Signalls should foregoe,
God's Dreadfull Vengeance to their overthrow;
Which from the Allmighty swiftly shall be sent
unles they timely, truly Doe Repent.
God nothing made in vaine, much less such Sights,
Portentous Apparitions, uncouth Lights;
And wonders in the Heavens! so that the frame
of Nature Seem's Inverted: not the same;
But, turned upside-down, runs Retrograde,
Contrary to the use, for which 'twas made;
By which God shews to us, o' Sins profound,
Encreased are: Doe wonderously Abound.
Then Let us all, take warning and Implore
Divine Assistance that we Sin no more.

(our)

I. S.

*It was a speech of a worthy good man Hoc scio
quod nihil scio*

This I know that I know nothing. Ignorantiam mean non Ignoro,—I am not ignerant of my own Ignorance. facile Transfuitur ad majores. men are apt to Imitate great Authority.

Artificiall Divination by Number

Angeli, Beati, Taliter, Messias, Israell, Pietas.

1:	2:	1:	2:	3:	3
2:	1:	3:	3:	1:	2
3:	3:	2:	1:	2:	1
a:	e:	a:	e:	1:	1
e:	a:	1:	1:	a:	e
1:	1:	e:	a:	e:	a
1	2	3	5	6	7.
a:	b:	t:	m:	1:	p.

Take 24 cornes, or small Stones, of which give to one perfon one corne, to another 2. to a Third perfon 3. of of the 24 Stones or corns; then there will remaine 18. Then fay let him that names himself king, (for every Stone that I give him) take one, of the 18 that are left, and he that calls himself Queen, for Every Stone that I gave him, let him take two. and he that termes him-

self a Prince for Each Stone I gave him, let him take four of the Remainder that are left. So by this Table you may know Exactly who is King, who is Queen, and who is Prince. Allwayes keeping in minde to whom you give 1: to whom 2: and who had 3. Stons or Cornes.

An Epithalmium or wedding Song

Come Brave Gallants come away,
 it quickly will be Break of Day;
 Sweet virgins and fair Ladys all
 hark: for it is the Bridgrooms Call;
 haſt, if you will be Dignifi'd
 t' attend the Bridegroom and the Bride:
 with all your Rich Attire, and Dreſs,
 See who can beſt, their love Exprefs;
 for Neptune now hath lay'd aſide
 His Seagreen Mantle, Thetis pride:
 to grace the Bride with good Intent
 be take them Silver ornaments;
 the pretty Birds, that Sing moſt rare:
 Retaine their Notes, and lend an Eare
 to hear the ſweet Hermonious Noiſe,
 of the fair Bride, and Bridgrooms voice;
 and Everything doth motion move,
 with awefull due Reſpect, and Love
 To Honour this their Nuptiall Tye
 that thence may Spring a Progenie
 which may in vertue Ever Shine
 like Pha'bus in Meridian line;
 meanwhile wee'll Sing on Every ſide
 Joyes to the Bridegroom & the Bride.

Cankers touch faireſt fruites, by their Infection
 A feavers Seize thoſe of the beſt Complection.
 So long the fooliſh Fly, plays with the flame,
 till her light wings are Singed with the ſame;
 if Cupid then be blinde, how blinde are we,
 that will be caught, by one that cannot See;
 are women Woe to men? No, they'r the way
 to bring them homeward, when they goe Aſtray.
 Look all about yee: who ſo young that Loves not
 And who ſo Old, a Comely Feature moves

The Dutch Health

Et, Re, Mi, fa sol, ut Re-Levet mi-Serum
fa-tum, So-Litosque La-Bores.

*on a Rogue that abus'd the people of N. E.
of all Ranks and sexes, in a printed Scurrillous pamphlett*

This Indigent Romantick Lowsey Lecher,
Be lyes both sexes, Magistrate, & preacher;
So grofs, malicious Serpentinely-fell:
Proceeding from Abaddon, hatch'd in Hell.

Memorandum That the first neat Cattell that came into New England was in the year 1624 at w^{ch} time there was brought over three Heifers and a Bull at w^{ch} time there came over in the same ship sent by the merchants Adventurers one Jn^o Lyford a pretended Minister and at his first campeing carried very fairly and humbly with great submission but afterward proved a hipocriticall wretch &c. And Oldham was another an Impudent proud fellow who allso conspired with Lyford and others seeking to Ruine this poor, but hopefull plantation but they both came to untimely Ends Especially Oldham who was cutt off and slayn by the Indians. the Pegetts, or Pequods.

My Hon^d. Father Cap^t: Andrew Willett Departed
this Life on y^e 6th y^e Aprill Anno Domini 1712 and in
the 57: yeare of his Age FW

M May Willett

Joseph Carpenter

1715

Thomas Willett

His B

[Note pasted on back cover]

Andrew Willett D. D. a learned and laborious Divine of the English Church in the reign of Elizabeth. He engaged himself most sedulously, in addition to his professional labors, in digesting the fathers, councils, ecclesiastical histories, the civil and canon law and other authors. His Synopsis Papismi is his most celebrated work. His character as a minister was pleasant and gentle, rather drawing by persuasion, than driving by fear. He was killed by a fall from his horse in his 59 year Dec 4. 1621.

Middleton Vol II p 395. Cop^d. from the Encyclopedia of Religious Knowledge by James H. Carpenter 1841.

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